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DISCUSSIONS
OF THE
INTER-DENOMINATIONAL CONGRESS
IN THE
INTEREST OF CITY EVANGELIZATION,
HELD IN
Cincinnati, December 7-11, 1885.



CINCINNATI:
PUBLISHED BY THE CONGRESS.

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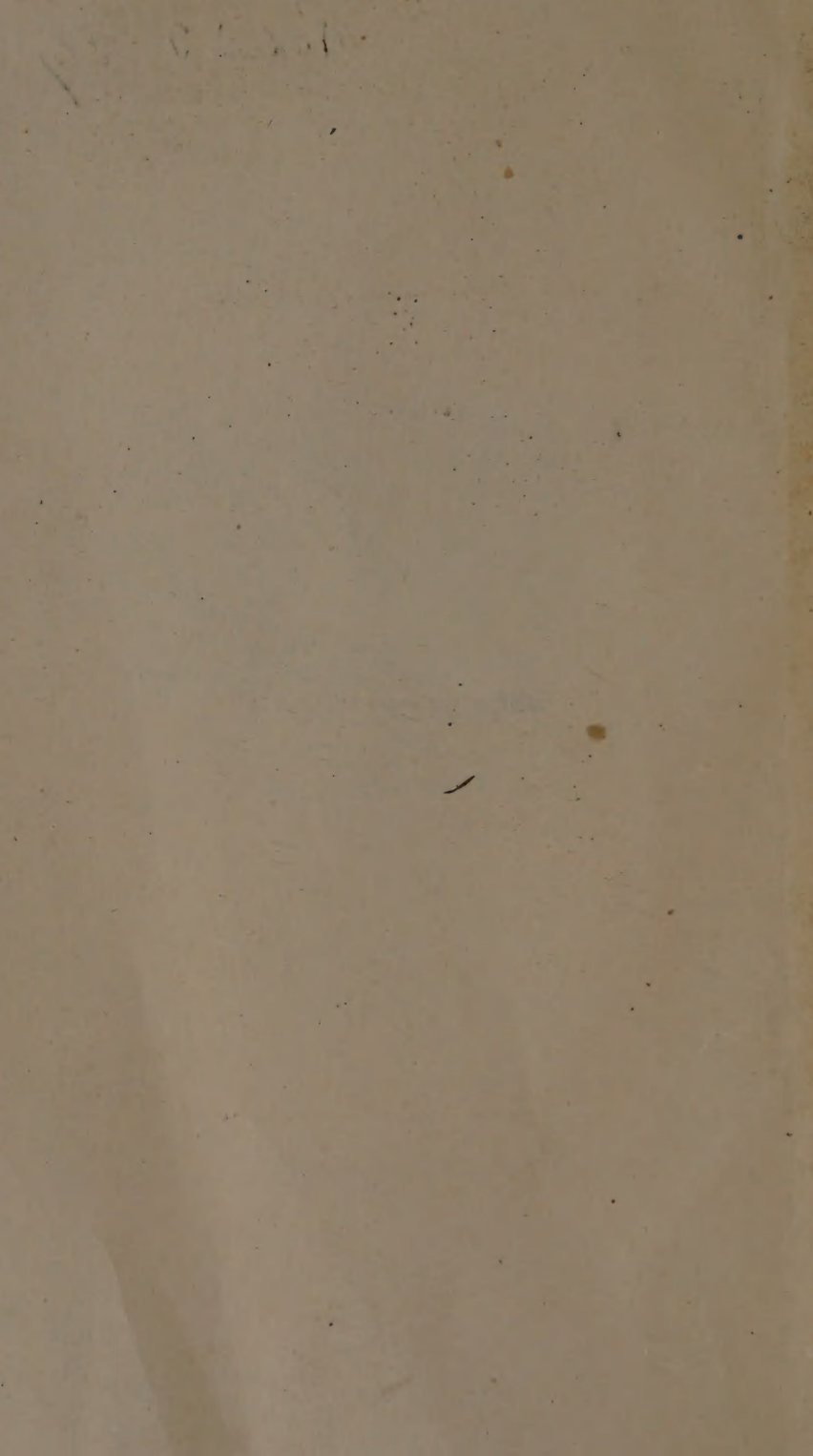


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Inter-Denominational Congress,
" Cincinnati, 1885.

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DISCUSSIONS

OF THE

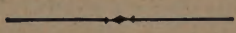
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PREFATORY NOTE.

IN October, 1885, the following call was issued:

To the Christian Public:

The city, as a menace to our civilization, has begun to arouse thought and call forth discussion. Of the perils which threaten our future, such as socialism, skepticism, the liquor power, the criminal classes, the congestion of wealth and political corruption, each is enhanced and all are focalized in the city. And here, where moral and Christian influences need to be the strongest, they are the weakest. In 1880 there was in the United States one evangelical Church organization to every 516 of the population; in Boston, one to 1,600; in New York, one to 2,468; in St. Louis, one to 2,800. That is, the city, where the forces of evil are massed, is from one-third to one-fifth as well supplied with Churches as the nation at large; and church accommodations in the city are growing more inadequate every year.

Moreover, in the city, where the lawless elements of society are wont to gather, the arm of the law is oftenest paralyzed. As a rule, the larger the city the worse its government. It is, therefore, a matter of most serious concern that our cities are growing much more rapidly than the whole population. From 1790 to 1880 the latter increased twelve-fold; the population of the former eighty-six fold. In 1800 there were only six cities in the United States which had a population of 8,000 or more; in 1880 there were 286. Our urban population in 1800 was 22.5 per cent. of the whole. The time is coming when the city will control the country.

With a view to arousing the public to the significance of these facts, the Congregational Union of Cincinnati hereby issues a call for an INTER-DENOMINATIONAL CONGRESS to meet in this city December 7-11, 1885, in the interest of city evangelization. It is designed to bring together for discussion and suggestion those who have given the deepest study to the various perils with which the cities threaten our civilization, and those who have been most successful in reaching the masses with Christian influence.

It is proposed to publish the papers and addresses of the Congress for a wide circulation, and it is hoped that as a result the Christian public will be aroused and a new impetus given to the work of city evangelization throughout the land.

May not the Congress grow into a triennial gathering, and thus become a permanent source of inestimable good?

JOSIAH STRONG,
JOHN W. SIMPSON,
JOHN B. JOHNSTON,
Committee.

CINCINNATI, O., October 8, 1885.

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In accordance with the above call the Inter-denominational Congress convened in the Central Congregational Church, Cincinnati, Monday evening, December 7th, and continued in session until Friday noon. Previous to its final adjournment the Congress appointed its Local Committee to prepare and publish in a suitable volume its discussions and proceedings. After unavoidable delays, for which we have been in no way responsible, the duty imposed upon us has been completed.

THE COMMITTEE.

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PROCEEDINGS

OF THE

INTER-DENOMINATIONAL CONGRESS.

THE INTER-DENOMINATIONAL CONGRESS met in the Central Congregational Church, on Vine Street, in Cincinnati, on Monday evening, December 7, 1885. There was no formal organization, but after devotional exercises an address of welcome was delivered by Rev. Josiah Strong, of Cincinnati, to which an appropriate and eloquent response was made by Rev. C. L. Goodell, D. D. (now deceased), of St. Louis, Mo. (For addresses, see pages 59-68.)

After announcements, the delegates separated to meet in convention on Tuesday morning at the same place.

Tuesday, December 8, 1885.

MORNING SESSION.

REV. JOHN W. SIMPSON:—On behalf of the Committee of Arrangements I will now call the session of the Inter-denominational Congress to order; and we are ready to receive suggestions in regard to the Moderatorship. What is your pleasure?

REV. DR. GLADDEN:—Mr. Chairman, I move that the nominations for presiding officer of this Congress be now the order. I suggest, at least, that presiding officers be chosen from several denominations, and that we have, perhaps, two every day, one to preside at the morning and afternoon sessions, and the other at the evening session, of each day. We regard this as an inter-denominational congress. The program indicates that very clearly, and it seems to me wise to have it indicated by the character of the presiding officers' ecclesiastical relations. I move that the Congress take that order now.

The motion was unanimously agreed to, and Rev. J. P. E. Kumler, D. D. (Presbyterian), of Pittsburg, was chosen Moderator for the forenoon and afternoon.

After a half hour's devotional service, Rev. Lyman Abbott, D. D., of New York, delivered an address on "The Menace of the

Modern City to Our Civilization." (Page 68.) He was followed by Rev. Geo. A. Thayer, of Cincinnati, with an address on the same subject. (Page 78.)

AFTERNOON SESSION.

THE Congress reassembled at 2 P. M., Rev. Dr. Priest (Presbyterian) in the Chair.

After devotional exercises the Moderator said:

"The subject for consideration this afternoon is that great one which is looming up, not only over our dear land, but over all Christendom—the subject of socialism. The first paper, as you will see from the program, is entitled, "Socialism and the Mission of the Christian Church in Relation to It, as Seen from the Standpoint of a Political Economist;" and I have the pleasure of saying that we shall now listen to Prof. R. T. Ely, of Johns Hopkins University, Baltimore, whom I have now the happiness of introducing to you."

(Prof. R. T. Ely's paper, which see, page 84.)

Prof. Ely was followed by the Rev. Dr. Gilbert, of Chicago, on the subject, "The Atheistic Drift of Socialism." (Page 96.)

GENERAL DISCUSSION.

REV. DR. STURTEVANT:—I move that speakers be limited to five minutes.

Which motion was agreed to.

REV. THOMAS K. BEECHER:—I have listened with profound interest and instruction to the words of knowledge, in a particular sense science, spoken to us by the competent professor from Johns Hopkins University. I wish he would take his place on the platform and let us ask him questions. [Applause.]

(At this point Prof. R. T. Ely came to the platform.)

QUESTION. Tell us half a dozen books on socialism that we ought to read.

ANSWER. Well, I think you should read one book about socialism before reading socialistic works. That book might be M. Emile De Laveleye's "Socialism of To-day," translated into English and published in London. Then you might read Groulund's "The Co-operative Commonwealth," written by Laurence Groulund, of Philadelphia, a young lawyer. It is a socialistic work written by a follower of Karl Marx. It is published in cheap form, in Boston, for twenty-five cents. Then, if you read German, you could not do any better than to read Karl Marx's "Das Kapital." And if you do not read German you might read "Art and Socialism," by an English poet, Morris. You might read "England for All," by Hyndman. And then you might read, to give you the standpoint of the anarchists,

a work by Proudhon on property, to show that property is theft. It is translated and published in Boston. "What is Property?" The answer is, "Property is Theft." And then, perhaps, you would better read some work on political economy. There is no entirely satisfactory work in the English language, on political economy, which presents the science as it is to-day. I doubt whether you can do better than to read the work written by Francis Walker. I have named six works.

DR. GLADDEN:—And, let me add, a little book by Dr. Ely on "French and German Socialism." [Applause.]

QUES. Then, Professor Ely, would you recommend, in addition to these books, for the remedy most complete, the daily reading of the Bible, particularly the life of Christ and his teachings? I am in earnest about this.

ANS. Yes, I don't think any one can do better than to go back to the life of Christ, to read his teachings. Of course there comes the question, How shall we apply these teachings? We must have the spirit, and then we must have the avenues through which the spirit can be applied to make this book a power, and social science will have to tell you how to make Christianity practicable. They must go hand in hand. As Dean Stanley says, "Political economy is a part of religion."

QUES. In connection with that I would ask the professor if he has read John Bascom's "Words of Christ, in Relation to Personal and Social Growth?" It is a capital work, published by Putnam in 1884. It has one chapter on Social Growth, and then one on The Growth of Society, considered historically. And I would like to ask Prof. Ely if Henry George has been refuted; and, if so, by whom?

ANS. Well, I think he has been refuted by several writers. I think General Walker refuted Henry George very satisfactorily in his "Land and its Rent," a little book published in Boston. And I think he is refuted from another standpoint; from the standpoint of the radical reformer, in a little work published by the Putnams, called "Man and His Birthright. Clark." Then you will also find a refutation of Henry George in the writings of the economists.

QUES. I wish Prof. Ely would let me suggest a little book which I know I have just happened to skim over myself, but which seems to me to be wonderfully luminous on the subject, which is not published in this country, but is published in England, the author, a young man who died several years ago, Arnold Toynbee, "The Industrial Revolution in England."

ANS. Yes, that is a book which one ought to read. Perhaps it might be substituted for one of the six I have named.

QUES. I would like to ask Prof. Ely if he regards the six books, which he has mentioned, as containing the real and necessary remedies for the social evils that exist in society, how to get rid of them, and how to carry us through the world—in fact, better?

ANS. No, I do not think you will find those remedies in the works which I have mentioned. I do not think you will find them anywhere, in any book. I think we must learn what those remedies are, and that we have very much to learn. We are only beginning to learn to think seriously on those topics.

QUES. Do you think the six the better, on the whole?

ANS. Well, they are those which occur to me at the moment. They are works which will give you a great deal of information about the move-

ment as it is. That is the first stepping-stone. It used to be supposed that a man could sit down and study apart from the world, and reason out a system of political economy, evolving it from its own consciousness, and that is the way a great many of the economic works have been written. Consequently they are of little value. They describe things as perhaps they may be in the sun, or Jupiter, or somewhere else, but do not describe things as they are in this world, and I consider them worthless.

T. K. BEECHER:—QUES. They are interesting enough, but worthless for the purposes of the Christian Church; and I prefer to call the attention of the Christian prophets, within any community, that they ought to be within reaching distance of the laboring classes. And you spoke of several Englishmen who set us an example in that regard. My own experience has been very unfortunate in that regard. I have been very often called, by a physician whom I love, to participate in laboring men's affairs in our neighborhood, and I have found it impracticable, absolutely impracticable, to hold parties to the same loyalty to what you profess to believe, and to hold these laboring men at the same time. I won't say, then, that they must keep company with me, but I could not keep company with them. Like the disciples, in the time of Christ, "When they heard that saying many of them went back and walked no more with him." And yet every laboring man in the city of Elmira thinks well of me; every laboring man in the city of Elmira will know perfectly well that he has a friend, who understands his case, in him who now speaks to you. I want, now, to ask you to name to me any clergyman, anywhere; who has acted successfully as a mediator between capital and labor.

ANS. Well, there is Charles Kingsley, I think he did it successfully for a time, and there is E. Vansittart Neale; there are some German clergymen who have tried it with a certain measure of success. There is the bishop of Mainz, whom I have mentioned; there are some Protestant clergymen in Germany who have met with some success, though I do not approve of their methods. The laboring classes have lost confidence in the Church. It will take a long time to bring them back. I think that if all clergymen had been as sympathetic as Dr. Beecher, that they would not have been so alienated from the Church as they are to-day. I do not think that clergymen have shown that sympathy for them that they should. They do not, as a rule, know any thing about them. Last Summer I wanted to get the views of a clergyman in regard to the labor movement, and I went to him and talked with him on the subject, and I saw he knew absolutely nothing whatever about the movement, and had no sort of sympathy with it, and clearly showed by his conversation that he had gathered false impressions from rumors that appear in the newspapers; and that is the case you will find very often. And I think the condition which prevailed in Germany is still true here. Says a celebrated writer, Brentano, "Notwithstanding all that has been said to the contrary, the laboring classes were ever ready to listen to manly, sympathetic words from one of another class." I believe that is true to-day. I believe they are ready to receive manly Christianity, and I believe they are ready to unite with us in our worship. I believe they are ready to take part with us in our Churches, if we go out after them. Christ sent his disciples out after them. Don't wait for them to come to you. I think if we treat them as men and brothers they will hear us. But I can tell you one thing, and I am glad that it is the case: They will

not accept your alms or charity as humble dependents. They don't want any mission churches. They won't go to those. They want to come in and worship with us in the Church—the grand socialistic principle. [Applause.] Now, if you will go to the laboring classes, "Come with us and worship; give according to your means, and receive according to your needs," then they will come into our Churches.

QUES. You don't mean to say, do you, Professor, that there are not a great many ministers who do what you say?

ANS. No; by no means. I know there are many of those who stand highest in the Church who do precisely that.

QUES. Can a man join the Knights of Labor without pledging himself to things that would be contrary to his conscience?

ANS. Well, I think so. I think a great many good men belong to the Knights of Labor, and I believe that to be possible. I am not myself a member of them, for a reason which, I think, will be apparent to you on a little reflection. If I were a member I could not so well recommend others to join. My profession, that of a teacher of political economy, requires me to study such movements calmly and impartially, and I can best retain the judicial attitude by standing aside and watching them. Of course this is not a position required of many. But I am pretty well acquainted with the Knights of Labor. I have seen a great many of their documents, which were not intended for the public eye at all. I know it is not a revolutionary organization. I know that Mr. Powderly sent out blanks and circulars to the various lodges, or "local assemblies," as they are called, not intended for the public eye, only intended for Knights of Labor themselves, in which he counseled peace, and said to them that they must attack systems, not men. I know that he discourages strikes, also.

A MEMBER:—Now, I would like to name one who recently departed this life, who was successful with the laborer and employer alike, that is the late Dr. James Frazer, bishop of Manchester and bishop of the Church of England, who identified himself with the people. He went down to Lancashire, during the most severe season, when the men were rioting and burning the mills there, because of the refusal of the employers to raise their wages, and he effected what has been permanent to this day, a compromise between the men and the employers; and he remained, as was said, after his death, the bishop of all denominations, but especially and prominently the bishop of the Church of England, and united the poor and the rich together.

QUES. Can we join any one of those organizations, Professor, without arraying others against us? Are not you expected to stand neutral between them, and yet in sympathy with all of them?

ANS. No, sir, I do n't think so. The Knights of Labor organize the labor. Any clergyman can join, but any one connected with the sale of liquor is not allowed to join. [Applause.]

QUES. Is there, in your opinion, any essential difference between the fundamental principles of socialism and the fundamental principles of Christianity as taught by Jesus Christ?

ANS. No, I do n't think there is. I think the whole spirit of Christ's teachings was socialistic, but, of course, it does not follow from that that you should at once introduce every feature of pure socialism into society, or substitute it for that which exists. There may be practical obstacles in the

way. But the teachings of Christ and of the apostles were undoubtedly socialistic. There can not be a shadow of doubt about it.

DR. BRADFORD:—I would like to say that two or three years ago I spent four years in London, and while there I attended a great many meetings of socialistic and labor reformers, of various kinds, with a view to ascertain the position of the socialists with regard to the Church. It is a current belief among the Churches that the socialists are generally atheists, or, at least, that there is a great deal of atheism among them. While I do n't share that opinion myself, while I believe that Christ was, perhaps, greatest of socialists, I do know this, that socialists generally believe, as Prof. Ely has said, that the Church has been captured by the rich, and has been made a part of the mechanism of fashion. The professor used those words, and I believe that is about what the generality of those people believe. That is why they stay out of the Churches. They do n't think the Church is the place for them. They do n't think that the Church holds out its right hand on the same equality, and when it does do so it rather pats them on the back, in a patronizing way, not treating them with the Christian equality that they should expect and which ought to be in the Church. I have been in a position to know that socialists and labor reformers do think that. They do not think the Church throws open its doors to them, and wants them in it. They consider the Church an institution that has been captured by the rich. I have heard that spoken too many times, in meetings of that kind, to have any doubt of it. And I know that that spirit is very common among socialists. And I know the idea is generally taught, too, that, while the great oppressors of the poor are these grinding monopolies who employ their thousands at starvation wages, great railroad companies, banks, and so forth, the majority of them think that the great pillar and support of those is the Christian Church. And I am afraid it is so, myself, that the Christian Church does stand as the chief supporter of these great grinding monopolies that oppress the poor. I love the Church myself, but, at the same time, I think the Church has, in that respect, lost sight of its true mission. The rich men are the prominent men in most Churches, and hence the rich man's influence is great there, as elsewhere.

ANOTHER MEMBER:—Mr. Chairman, if you will allow the professor to explain a little further, I, for one, will be happy, and I have no doubt others will be edified. The professor has taken very strong ground in favor, not of communism, but of socialism, and he has told us that there are a great many social organizations in different parts of our country, that he quotes as specimens of the excellence of the doctrine. Now, some of us have been so unfortunate as not to know where they are located, or their principles, particularly. I know where Berlin Heights is; we know where the John Owen social community was organized, and we have, some of us, some knowledge of Oneida Socialism. Now, I would like to know where these are, and whether these people are carrying out the socialistic view which is beautiful and pleasing to Prof. Ely, and whether he believes that they are to reform our morals and our social condition, and put us on the right track of morality, high virtue, and, finally, religion and truth.

ANS. I do not wish to be understood as advocating socialism pure and simple. I said there were several principles in society. One of those principles was the socialistic principle, and I thought that ought to be

carried along harmoniously with the other principles; but I am not at all in favor, as a practical measure, of pure socialism.

QUES. I wish the professor would explain a little, right in this connection. If I understood you, you said the teachings of Christ and the apostles were socialistic. Is that precisely what you mean?

ANS. I said that Christianity as presented by Christ and his disciples was socialistic. When you say "socialism," without any limits or qualifications, you mean the introduction of pure socialism. Well, now, I don't think that Christ or the apostles taught us, necessarily, that we should introduce a system of pure socialism, by any means; but their teachings enjoin upon each one the socialistic spirit, practiced voluntarily, to a certain extent. I think it must be a voluntary spirit.

QUES. Will you please to explain the kind of socialism that Christ taught?

ANS. Well, socialism says you should introduce a social system of production and distribution of goods by compulsion. Christ did not say that. Now, to return to the other question, about the socialistic organizations in the United States. They are purely communistic. That is, they exact from each one services in proportion to his capacity, and they reward each one in proportion to his needs; that is, give equal consideration to the needs of all. They believe in equality, and not in reward in proportion to works. That is the case, without any exception. Other socialistic experiments have been tried, as, for example, the Brook Farm, and one in Monmouth, New Jersey. Then there is one at New Lebanon, where I spent three days last Summer very profitably; and one at Oneida, that has been turned into a joint-stock association. Then there is one near Pittsburg, called "Economy." I don't think, by any means, that these experiments have solved the social problem. I do not think that they will ever be imitated to a very great extent. I think, nevertheless, that there is much to be learned from them, for, economically and financially, they have proven very successful. Those just referred to have become very wealthy. For example, the Shakers are probably worth twelve millions, and the Oneida Community was worth six hundred thousand when it became a joint-stock association. I saw a great deal that was instructive and pleasing while with those communities, and I can recommend a visit to them. There is one at Zoar, in Ohio, in Tuscarawas County. Then there is one in Iowa, at Icaria.

QUES. Professor Ely has been pleased to tell us that the Roman Catholic Church, by the fact, mainly, that it lived so near the apostles, so much nearer than the Protestants, that they have the truer views of religion and of social life. That is enough to say there. Now, I would like Prof. Ely to tell us whether the Roman Catholic Church has ever, anywhere, been in favor, or is now in favor, of any sort of socialism; whether, as a Church, it is not opposed to it in all its forms.

ANS. I don't intend to introduce any sectarianism at all into my remarks, and I would not like to discuss that question of the Catholic and Protestant Church at length, because, for one reason, the discussion would be perfectly endless; and because, also, it might arouse some bad feeling. What I said as between the Catholic and Protestant Church was simply offered as a thought for you to take away and make the most of it, and do what to you seemed best with it, and to reflect upon it. I did not mean to

say, and would not be understood as saying, that the Catholic Church is living, now, nearer to the principles of true Christianity than the Protestant Church; I didn't mean to say that by any means. I only spoke of the organization; of the ecclesiastical form; and it seemed to me that that could be traced back, historically, further than the other organizations.

THE MODERATOR:—Perhaps the professor would answer, directly, what is asked; that is, Does the Catholic Church, at the present time, favor the claims of socialism?

PROF. ELY:—I am coming to that. Yes, in certain cases, the Catholic Church does favor socialism; that is, certain features, perhaps. For instance, the one I mentioned.

H. THANE MILLER:—I want to say that I have listened with profound interest and enthusiasm to the paper this afternoon. I was greatly interested in that first paper, and receiving the definition given by Prof. Ely of socialism, I look upon Jesus Christ as the grandest teacher of socialism, as Prof. Ely described it, that we have, and I say to you, Mr. President, that I believe with all sincerity, and with all my heart, that the remedy for all these evils that have been talked of this afternoon is to be found in heeding what Jesus, if he were in this house to-day, would say, "Learn of me." Learn of his example of leaving his home in heaven and coming down among men, and sympathizing with them and suffering for them, and doing every thing that would ameliorate and alleviate that was in his power to do as God, even to giving up his life. I believe we can learn of him all the principles, some of which have been enunciated here in the commencement by Prof. Ely and hundreds of others. And those principles and the example of that life will make very different people of the Christian professors in this land. Mr. President, it is hardly to be wondered at that men will misjudge, when they read in the Bible one thing and see such different practices, in many instances, in the professors. I tell you, Mr. President, if the members of the Churches would not make such excessive demands upon their pastors in the performance of social duties to them, they would have more time to go down among the missions and study out these problems, and more time to learn how to sympathize with these classes; and you would have a different preaching, and you would find different people flocking into the house of God. Mr. President, we must give up these paid pews; we must give up many of these things that we now think are imperative upon the Church; and I tell you the people would hear Jesus gladly, as they heard him when he was upon earth. Mr. President, I beg of the Christian people here to-day to think what it is in their power to do in reference to this matter, and if we can exercise the spirit of Jesus Christ. I do n't mean that we should go and live in communities; but if we will heal the backslidden, if we will all give according to our ability, do according to our ability, let it be of means or any thing else, do n't you see how, then, the principles of the Lord Jesus Christ would be lived out? Do n't you see how people would be alleviated, and there would be one grand community, not living together in one grand community, but all upon one grand community of principle, striving to do that which was right in the sight of God and man?

REV. DR. GOODELL, of St. Louis:—If I might kindly ask for a few minutes. Only a word of testimony I wish to bear just here. In discussion it has been repeatedly said here, by earnest and soulful men, that it is felt

widely that the rich have captured the Church. I don't believe it. The Church is trying to capture the rich; have succeeded poorly; but trying harder to captivate the common people, and have succeeded better. Now, I am a minister. I walk with the rich in one hand and the poor in the other, and it has been the poor that have had my right hand. [Applause.] I believe that the Protestant ministry are very pure, true men, who, from the Atlantic to the Pacific, are studying ways and means to reach the people, the common people, and raise up and bless and save the common people; and it is not true that the rich have captured the Church. A man in California, the other day, gave twenty millions to found a university there. It is said forty millions have been given in the South to educate the poor by the rich men. In the past twenty years ninety millions have been given to the cause of education in this land by the rich. They are sending out and giving on every side. God bless the rich men! I like to see one of that kind. And it would be well for the Church to carry the poor without denying the rich a place in the Church of God. It was a rich man that made the tomb of Jesus a new tomb. It was a rich man that stood by him in the last moments. The Church is not captured by the rich. And the second point I want to make is, that it was cheered very much for the moment, but perhaps without any mature thought, that the workingmen do not find welcome in the Church, the ushers are not for them, and the sentiment of the Church is against them. Now, I don't believe that. I don't believe that there is a Church—I won't be too sweeping, but the Protestant Churches of this country would thoroughly welcome any workingman that comes and says, "I want to be with you; I want to be one of you, and take my place with the others, and share my part with the others, and do what God enables me to do; I come in, heart and hand," he would be welcomed; he would be welcomed right and left, North and South—everywhere welcomed. It is the thing we want. It is the thing we have been praying for and living for. It is the thing that Christ wants, to see the workingmen. I have tried that on; I have tried it on until, if it had n't been for the Lord Jesus Christ, I should have lost heart years ago, years ago. "Won't you come?" "No; I can't dress as well as the rest." "Won't you come? Here is a seat you will have. We shall be glad to have you have this for your own, or anywhere you please in the Church." "No, I won't come until I am as rich as any of them." That is the spirit. Very largely that is the spirit, and you can't get those men in.

THE MODERATOR:—I am sorry to say, Dr. Goodell, that the time is past; that we should adjourn. (Voices: "Go on; go on.")

DR. GOODELL:—Do your duty, and I will do mine.

Rev. I. N. Stanger, D. D. (Episcopalian), was chosen Moderator for the evening.

THE MODERATOR:—I have here invitations to members of the Congress, which I will not take the time to read. The first is from the Young Men's Mercantile Library, inviting the Congress to participate in all its privileges and advantages. Another from the Cincinnati Chamber of Commerce and Merchants' Exchange, extending

substantially the same invitation, saying that the sessions are from 12, noon, to 1:30, to which all are cordially invited.

The time for the recess has come. Let us close the services by asking the blessing of God.

After a brief prayer by the Moderator the Congress took a recess until 7:30 P. M.

EVENING SESSION.

The Congress reassembled pursuant to recess, the Rev. I. N. Stanger, D. D., in the Chair.

After the devotional exercises the first paper of the evening was read by Rev. T. K. Beecher, of Elmira, New York, on the topic, "The Housed Yet Homeless Classes." (For Rev. Mr. Beecher's paper, see page 103.)

GENERAL DISCUSSION.

REV. DR. STURTEVANT, of Cleveland:—Mr. Chairman, I want to express my profound interest in the suggestions in the address to which we have listened. I believe the chief reason why divorce is so prevalent, and growing more prevalent every day, is that we have no homes from which any body needs to be divorced. If it is easy enough to give up your home if you have n't any; it is easy enough to give up the family and the ties that bind men and women together, if, in no true conception, people have a home. If it is only a fellowship for convenience, often without a house, there is no strength in the domestic ties. I have listened to what the gentleman said about the discipline of the home. I tell you we never find our place in the world until we find it here. And I am old-fashioned. I believe that the man is the financial head of the family. I believe that the law of Iowa—I have not had time to study the law of Ohio on the subject yet—is right, that the man determines where the domicile is, and that when the man moves somebody must say where the home is; and, according to the law of Iowa, the man determines it, and if the man moves, the woman refusing to go with him, is deserting him. I believe that is right, for somebody must determine. But, then, will you tell me what word is tenderest in human hearts? The world round, at any rate in civilized hearts, it is the word mother. Not the word father, the word mother. Virtually, who is the chief in the family? "He that will be chief among you, let him be your servant." And boys in California and Australia know no other such tender word as "mother." Why? The woman bought that place by her days of toil and her nights of watching, and her inexpressible mother's sorrow, and it is only in rare instances that a man can stand up to be equal with her in love and in power. I used to be chaplain in the states-prison, and I looked on the stony faces of the company of convicts, and I tried my best to move their long-stifled feelings, but when I used the word "mother," and spoke of the days when mothers' hands were on their heads, the old faded skull-caps came up to their eyes all round the room. No other word would do it. Why? "He that will be chief among you, let him be your serv-

ant." A woman buys that first place, and for my part, it may shock some, but I tell my children if the question ever does come up, "Who do you love best?" it is treason not to say, "Mother." [Applause.] That is the word—"mother." And then after that "father," who by his toil and care is to keep that family in existence and care for it. But I don't believe that among the great evils which are, I think, especially prevalent in this day, any is equal to this degradation of the family. Nothing less than an association for convenience.

REV. DR. GLADDEN:—Mr. Chairman, the causes of homelessness in all our cities are many. We all know that there are large numbers of young men and young women who are gathered into the cities from their homes in the country to engage in the work of cities, as clerks, operatives, and mechanics, employed in all our industries. Our business calls them to the city. They are necessary for the work of the city. They are living here, these young men and women, necessarily in boarding-houses. They are thrown together in very promiscuous ways. They are exposed to a great many temptations. They are away from all the restraints of home. A great many things can be done for these young people, which have not been done for them. What has been said about the Young Men's Christian Association is true. The Young Men's Christian Association in cities is trying to do what it can for the young men, and there are similar institutions in many of the cities that are doing the same thing for the young women; but there is just one thing that I want to suggest to all of you that have homes—and many of you here have homes—that is, to suggest that the kindest thing that can be done for these young people here in the city, away from home, is to introduce them, if possible, to some home. I think the Young Men's Christian Association can do a good deal, but can not do half as much for the young men as a good Christian home can do. And if you can in some way get hold of these homeless young people and invite them into your homes, and make them feel that they will be welcome there once or twice a week, or oftener, if they choose to come, come in on Sunday afternoon and spend the afternoon with you, why, it will be a great service for them, and keep many out of evil, and keep many in a safe way. I don't think that any thing better can be done for these young people in the cities than this, and a little thought and care on the part of Christian people in our Churches will accomplish a great deal in this direction. There are many homeless people in all cities and manufacturing towns, who are invited hither and thither by the opportunities of employment that are offered to them. In the present organization of our industries there is a great deal, of course, that is very precarious, and these persons do not continue very long in one place. Avocations are changing and organizations broken up, and the persons engaged in work will start off in some direction in search of employment; and it is in consequence of this organization of our industries that multitudes are kept drifting all the while. The present organization of industry is responsible for the homelessness of the hundreds and thousands. They can not settle down and develop in any one place and stay there, they must move hither and thither for work. They can not take root anywhere. The family may move with its little effects, often lodging for a little while, and working for a little while, and then they must go on in search of work elsewhere. Now, this is a matter that ought to lie heavily on the minds of

capitalists and employers of labor. You are making your money out of this homeless condition of the people. It is your interest, pecuniary and financial interest, that they should be homeless. If there is a great surplus of labor around about your factory, you can do your labor cheaply, and you ought to think of this, and remember that whatever evil is suffered in this way, by these masses, they suffer in order that your fortunes may be built up. And, therefore, whatever you can do to reduce the evils of this homelessness, by institutions of all sorts, that you shall provide for the benefit of the homeless classes is owed by you to society, part of the debt that you owe, part of the recompense that you owe to society for what you are taking from it. These homeless classes, flung together in this way in our cities and manufacturing towns, are bringing many evils in society, and causing great demoralization there; and it is a question that ought to engage the study of all thoughtful, patriotic people what can be done for them. How can they be saved from the ruin into which many of them are led by their isolated lives? How can society be saved from the ruin the result of homelessness?

REV. GRAHAM TAYLOR, of Hartford:—The first place that was called *bethel*, "the house of God" on earth, was that spot where a homeless boy spent his first night away from his father's tent. The first place where heaven touched earth, and the golden ladder of spiritual intercourse leading from the earth to the great throne of God, was the stone on which a homeless boy laid his head. None of us who have homes know any thing about the desolateness of the young man, and more, too, the young woman, who goes to earn her livelihood or his livelihood in a strange city. Nobody knows how the heart, when it begins to move out from its evil associations, yearns for the companionship of better men and better women. A gambler in the city of Hartford, who had spent many years of his lifetime in operating a gambling house in that city, told me, as I urged him to give up his living for his life, in a most pathetic letter, "I don't want my wife and children to starve; and God knows I am starving for better associations, and if I had the companionship of good men and women I believe I could sacrifice every thing else." He had that desire, and he did it. He gave up his living for his life. And when men and women get the peace of God in their hearts it is like a glass of water to the thirsty soul. A man for thirty years in my neighborhood, who hadn't spent a sober Sunday for fifteen years, was invited, after a long debauch, into the home of one of my people. That any body should think enough of him to invite him to their home touched that rough man's heart, and for a year and a half that man has stood like a rock on the Rock of Ages, perfectly immovable, held there by the power of God. The evangelization agency of the Christian home has yet to be tested in this great heart problem of the Church. What you can do through your homes, Christian people, has not yet, it seems to me, been fully tested. And the Church has no higher province in this world than to fulfill the unfulfilled family relationship of the earth. Who has not yearnings in his heart that his hand can not feel? Who does not see that in the Church-household of faith there may be compensations for the lacks in our home, which the best use of the strongest hand can not fulfill. Around the home altar gathered the Church first, and the Church was first in the house, and it will have to be there again before it will reach the homeless and the heart-

hungry people of the earth. May God help us to take our homes ■ one of the prime factors in this great problem of the Church how to reach the masses with the Gospel, the home Gospel of the love of the Father and the only begotten Son.

The Congress here joined in singing "Home, Sweet Home."

THE MODERATOR:—The next paper will be by the Rev. Dr. S. F. Scovel, President of Wooster University, on "The Enforcement of Moral Legislation." (For Rev. Dr. Scovel's paper, see page 107.)

Wednesday, December 9, 1885.

MORNING SESSION.

THE Congress met at 9.30 A. M.

After devotional exercises, lead by Rev. Graham Taylor, of Hartford, Dr. Goodell (Congregationalist), of St. Louis, was chosen Moderator for the forenoon and afternoon sessions.

DR. GOODELL:—I thank you for courtesies. Through darkness unto light. God has tested us by storm. Now he gives us sunshine. So with the Church; through darkness unto light. First, the knowledge of the bad, then grace from heaven for the cure. There is cure for all the evil.

Now, let us have one of the best sessions we have had. I am very happy to announce the Rev. Dr. Washington Gladden, of Columbus, Ohio, who will read to us ■ paper upon "Church Neglect as Caused by the Strife between Labor and Capital." Give your attention to Dr. Gladden. (For Rev. Dr. Gladden's paper, see page 124.)

THE MODERATOR:—The next exercise will be a paper by the Rev. E. H. Bradford, D. D., of Montclair, New Jersey, who will now address you.

MR. MODERATOR:—It is very ungracious in me, perhaps, after listening to an address of such surpassing ability and beauty as that to which we have just listened, to make the remark, but I can't help doing so, because I feel it very deeply; for I have the same feeling, after listening to it, that I had after reading Henry George's "Progress and Poverty," and especially after reading the glowing passages with which it closes. The picture is magnificent, but it seems to me that it does not follow, necessarily, from the facts which precede. I am obliged to come before you taking an antagonistic view from one whose opinions I value and whose work I recognize as second to that of no man in our country who has studied these questions. (For Dr. Bradford's paper, see page 137.)

At the close of Dr. Bradford's address, Rev. T. K. Beecher pronounced the benediction, and the Congress took ■ recess until 2 P. M.

AFTERNOON SESSION.

THE Congress was called to order by the Moderator, who, after devotional exercises, introduced Rev. I. W. Joyce, D. D., of Cincinnati, who spoke on "Sabbath Desecration." (For which see page 148.)

THE MODERATOR:—I rejoice in the speech of Dr. Joyce. I am glad he went to St. Louis. I hope he will come again. There are green pastures and still waters—some of the still waters in the milk—there.

Now, we always get on faster when we stop to sing. Hymn 843,
 "How blest the sacred tie that binds
 In union sweet according minds."

I am happy to introduce to this audience the Rev. E. K. Bell, who will ring the next chime on this Sabbath question. (For Rev. E. K. Bell's paper, see page 154.)

Let us now sing the second hymn, "Thine earthly Sabbaths, Lord, we love," two verses, after which Rev. Dr. Beecher will lead us in prayer.

The next address is by the Rev. Dr. French, of this city, who will now please come forward. (For Rev. Dr. French's paper, see page 158.)

On account of the Moderator, Rev. Dr. Goodell, being under necessity for absenting himself at this point, Rev. Dr. Abbott occupied the Chair for the balance of this session.

THE MODERATOR:—The next address will be on "The Relation of Certain Phases of Immorality to Business Interests," by Murray Shipley, Esq., of Cincinnati.

LADIES AND GENTLEMEN:—As I thought upon your having already listened to so many interesting papers, it has reminded me of a little incident in the life of Emily Smiley, when she was teaching a colored class in Richmond, Virginia. The children were supplied with all needs for the body and mind, and she had been trying to make them understand the difference between rational and irrational; and, with many illustrations and explanations, she thought she had conveyed it to their minds, and she said that any one that understood it now might signify it. One little black hand went up. "Well, my boy, what is the meaning of rational?" "Well," he said, "this is rational, we get rations. And this is irrational, we don't get any." [Laughter.] It seems that you have had rations enough here this afternoon, and yet you will have to endure my portion of it. (For Mr. Shipley's paper, see page 161.)

THE MODERATOR:—We have now about forty minutes before the time for adjournment. Unless there is some other suggestion from the Business Committee, I shall assume that the same order heretofore

pursued will obtain, and the time may be devoted to general discussion, with five minutes to each speaker. The Chair will take the liberty of notifying any speaker when his five minutes are expired. And, in the second place, I shall take the liberty of calling the discussion to a close at exactly the expiration of the forty minutes. And, in the third place, if there is any desire to deviate from these rules, I shall take great pleasure in putting any motion that the house may order.

And, by the way of giving the discussion a start, I will say that I see one gentleman in the room who I know has given considerable study to the subject, and has thought deeply upon it, and has strong and clear ideas, and I shall ask Dr. Sturtevant, of Cleveland, if he will open the discussion with a brief speech. [Applause.] And I hope he will come to the platform.

GENERAL DISCUSSION.

REV. DR. STURTEVANT, of Cleveland, Ohio:—Mr. Chairman, I come to the platform for the same reason that I come forward when I am called, that I may set an example of obedience, and an example to others also to come to the platform. I am sure it is the better way for an audience to hear a speaker. I do not come because on so short notice I am prepared for a speech.

Mr. Chairman, the particular phase of discussions here to which I wish to say one word is in the direction of this suggestion: That when we are seeing, as my eloquent and greatly admired brother did this morning, so much of the importance of doing justice in our system of labor to the workingman, we take care not to fan the flame of ill-feeling and discord between the workingman and his employer, and especially that we take care not to suggest impracticable reforms. I will follow that brother with the profoundest admiration just as long as he is urging upon the Christian manufacturer to recognize that his employe is not a machine, but that he owes to him all possible effort for his elevation and advancement. But when our esteemed brother comes to say that labor is not a commodity, Mr. Chairman, I halt. The eloquent speaker himself produces a certain commodity—literary articles. He sometimes sends them to the eloquent Chairman for publication; and it is no injustice that our eloquent Chairman pays Mr. Washington Gladden more for his articles than he will pay me for mine. [Laughter.] And I feel very much like administering some sort of kick to myself if I find myself ill-natured because Dr. Gladden is paid more than I am paid. The fact is, his work is worth more than mine in the market. Very well, his work is a commodity. Mr. Chairman, your work is a commodity, and it goes on the market for what it will bring. And every man's work is a commodity, and must go on the market for what it will bring. Now, I beg you to believe that I am not saying that manufacturers are not bound to do the best they can to help their employes up. I do remember "He that will be chief among you, let him be your servant." I do believe that the man who thinks that the more labor he can get in morning and evening, in and out of his factory, is simply so much matter for his profit, forgets the cardinal law of our Lord Jesus Christ;

but I do not propose to say to the workingman that if you are going to be governed by the market price for your commodity, your labor, you are cheated. It is not safe to say it, and a man must be very careful of his statements on that subject. Nor, on the other hand, do I wish to tell a man that he is cheated when he pays the market price. I do not propose to tell the hired-girls, who work in the city, in this delightful city, that if they are paid the market price they are cheated; that the women who pay them ought to pay them more because they need it. Now, I am not arguing the question, only I must hasten to suggest this, just, that I followed him up to that point fully, but when he reached that point I will say, candidly, that our eloquent lecturer from Johns Hopkins and our eloquent speaker from Columbus both left me at the same point. I do not see how any other measure of value for labor can be found except its market price, and I do not see that it is necessary to introduce a new measure for the value of labor in order to enable the capitalist to do justice and seek the welfare of those in his employment. I believe a man can do justice and still recognize that standard. But there can not be a mixed standard. There must be but one standard. Now, I am a learner. If any man can show me I am glad to learn. But do not stir passions you can not allay; don't foster a sense of injustice unless you can offer some means of relief for it. Teach men to use their heads as well as their hands and they will determine their market price, whether it be this or some other price. These men need to know that it is not a day's work that should be the standard; no, sir, but the value of the work. As I told Dr. Gladden this morning, if he would show me any other than that that I could preach to my Church members, many of whom are manufacturers, that would be more just and better, I would gladly accept it.

REV. GEORGE M. CLARK, of Kentucky Conference:—Mr. Chairman, I think it remains, then, to be claimed that the wrong is very often in the market price, as the eloquent speaker had it yesterday. I would be glad if any one would be able to show me how it is that the almost universal custom in our land of paying one class of teachers of a certain grade sixty dollars a month and another class of teachers, of precisely the same grade, one hundred dollars a month; of paying the lady teachers but sixty dollars and the gentlemen teachers one hundred dollars; and that is the market price in this land, and there is the wrong in it. [Applause.] I believe that it is practically established now that some of the very best literary work in the world left the man a beggar while he was living, and it remained for the next generation to discover the true market price. [Applause.]

REV. JOSEPH EMERY, City Missionary, Cincinnati:—Mr. President, I was exceedingly glad to hear the utterances of Dr. Joyce respecting the Sunday newspaper. I believe it is doing a wonderful amount of mischief against Christianity in this: There are people who profess godliness who take the Sunday newspaper into their houses. Their children read it, their sons read it, their daughters read it, and what are they fit for? Not for Sabbath instruction, not for the worship of God. And these Sunday newspapers, some of them, have immoral things, dreadful things, in them. I belong to the class, sir, in this community, who conscientiously never buy one, never read one, never permit one to come into the house. [Applause.] I glory in it, and I am so happy when I can strike hands with

a man of like views. I trust there are a great many more than I know. I believe that in this great city there are seven thousand who have not bowed the knee to Baal. [Laughter.] Now, I believe I love the newspaper, secular paper, but I skim it; do n't read all; that is impossible; but I say this, that the Sunday newspapers of Cincinnati are doing an immense amount of mischief in Christian families, and I stand here to-day to say I trust every minister of the Gospel will utter such sentiments as those which have been uttered to-day by Dr. Joyce. We ought to set our faces like a flint against this encroachment upon the Sabbath. I find when a young man comes to the Church, who has been reading the newspaper for two hours, you can't get any Gospel into him. There are men who profess Godliness, and members of the Churches, who do this, and they are not fit to teach in the Sabbath-school. Then, again, there are lines darker than those drawn by my young brother before me, Mr. Bell; there are darker lines than Dr. Joyce has drawn to this, much darker. But I am not discouraged. I believe in the Gospel. I believe the Gospel is the power of God unto salvation. But how can you give them the Gospel when they do n't come? Since the multiplication of Sunday newspapers in Cincinnati the congregations have wonderfully diminished. And, then, the opening of the theaters on the Sabbath! There is a law, sir, I want all these brethren from abroad to know this, there is a law in the State of Ohio which requires every theater to be closed on the Sabbath; there is a law which requires every kind of amusement to cease on the Sabbath. That is the law of Ohio, and I am glad here to say there are towns, there are villages, and there are a few cities, in Ohio, which enforce this law; and I believe, as Brother French has said, the way to make public opinion is the enforcing of the law; that makes public opinion. Now, I believe in that kind of sentiment which Christ spoke, "The Sabbath was made for man, and not man for the Sabbath." That was the right kind of spirit which actuated the banker in St. Louis, when he said he would not have the ice-wagon call at his door on the Sabbath nor the milk-wagon. I am glad to say that we have here one milkman in this city who never delivers milk on the Sabbath. And I take milk from him. [Applause.] It made me happy to learn of him. I never knew there was one before. And this man has been a minister. He says there shall be no milk delivered on the Sabbath from his place. I do n't know how he manages it, but he brings me a double portion on Saturday. That man's name is E. T. Robertson.

REV. MR. ALFORD:—I would like to offer one word in regard to the banker that has been referred to by the brother across the way. I have had a little experience of that nature in the little city of Beaver Falls, not far this side of Pittsburg. A young man came there to establish himself in the milk business. I asked him how he was going to conduct it. He told me, "I am not going to deliver milk on the Sabbath. I will endeavor to get along as best I can, and if I can not make a living in this business I can in some other without doing that." He went on for a while, and one day he told me he had sold out his interest in the milk business. "Are you not succeeding?" "No, sir, it is not succeeding; and the worst men and women I have to deal with are the men and women in the Church. I want my business carried on in such a way as that I can come to Church, as that I can be in God's house and worship God

along with them. They want their milk on the Sabbath." That young man had to quit the milk business because Christian men and Christian women were not willing to undergo enough of self-denial to do without their milk on the Sabbath, or take enough to keep over from Saturday until Monday, to allow him to go to the Church of God. I take it that this means something. We want more men like the banker in St. Louis, that don't want the iceman and the milkman to deliver on the Sabbath. ["Good," and applause.]

A MEMBER:—Mr. Chairman, perhaps many, or at least some of you, are aware that such a man as Sir Titus Wall (?) lived and labored, not only for himself, but for the common weal, out of the city and in the country of which he was a citizen. He was a citizen of Bradford. He found that his factory was situated in a bad part of the city, and that all his employes lived around the factory, in order to be able to be within easy access of their employment, and that it was unhealthy for them, and that, as a consequence of the situation of ■ multitude of saloons around them, they were being degraded just through being in that very situation and under those circumstances. He had made large wealth, and he said, "Now, it will pay me to build up ■ city for my people to reside in, in a better portion of this country, not very far removed from this center of trade and commerce." He went four miles out of Bradford, and at a place called Walldare he built his great factories, and the people followed him, and he immediately provided houses for them, and built a Mechanics' Institute that is not surpassed in usefulness by any in America or any other part of the world, and he furnished it with excellent faculty and appliances, and also brought the ablest lecturers on science, philosophy, and social problems, including political economy and the rest of them, so that his employes might be as intelligent ■ any in the kingdom or in the world. He spared no expense and no amount of labor himself in order to bring it to maturity, and he said, "Now, I have brought them from Bradford, where the saloon element and where the theater element has degraded and doomed them socially to a large extent; I must shut the saloon out and I must shut the theater out, and the low music-hall and the gambling hells, every thing that tends to degrade and dehumanize mankind." And he did, and there is not a saloon in Walldare to-day, there is not ■ theater, or a music-hall, or any of those agencies that we so much deplore in this city and in all of the great cities. Walldare is a monument of what can be done in a simply philanthropic way by a large, wealthy manufacturer, and even from the standpoint of true success in business, for he didn't lose by it. He is dead now, but his sons have investments there that are worth six times the money that he invested in those institutions.

And now, the devil is always ready to try to counteract good work; and, while there are no saloons in Walldare, in Shipley, just two miles from Walldare, the saloons have begun since that city was built, but the men who live in Walldare have too great ■ sense of honor and the dignity of manhood to go to any great extent outside of their own city to such a damning place as that of Shipley; and there is as great distinction, in my opinion, between the citizens of Walldare and those of Shipley as there is between ■ very ignorant man and a very intelligent one; as there is between a very low and depraved man and a strictly moral man.

This is not an overdrawn picture. It is fair. And I don't know

whether Dr. Abbott has ever written about it, or not, but I know that in one of the religious papers that I found here in the library the other day I read ■ brief but very comprehensive article on this work done by the noble Mr. Wall in that city. If we had more business men so filled with the spirit of Christ, and of their own humanity, and of the good of humanity; if we had more men with the foreseeing eye, to see that it will pay to do something for the moral and intellectual condition of their employes, as well as to do something for their own pockets for their progeny. [Applause.]

THE MODERATOR:—You are perhaps aware that you have arrived at the center of our program, and I hope it will not be considered inappropriate if I express what I think we all feel: The wisdom with which this program has been arranged, the efficiency with which the meetings have been provided, and the success which has thus far attended the Congress. I feel a little hesitation about saying this, because I have a vague impression that I was myself on the Committee of Arrangements; but, as I have had nothing whatever to do with the arrangements, I think there is no impropriety in my making the remark. The program is divided, you will observe, into two parts: The evils, and the remedies. And I will confess very frankly that when I saw that division I was afraid we should have rather a blue time with the evils; but the Committee evidently counted on the sanguine and hopeful temperament of the American people, and on the hope of the glory of God, which is in all Christian hearts, and so we have not had ■ discouraging time, even in the consideration of the evils; and I think, without exception, every one who has spoken upon that subject has done so with a strong, deep, earnest conviction that somewhere in the grace of the Gospel of God there was a remedy for every evil described, although we have not all been sure that the other man's remedy was the right one, and some of us have n't been sure that our own remedy even was the right one.

If you will consider a little the ground which we have traversed—pardon me for recalling that for a moment—you will see that it has been ■ systematic and as thorough in its organization, almost, as though it had all been presented by one speaker; and I am led to feel that it indicates a unity of thought and feeling and sentiment on the part of the Christian Church upon this subject which, for one, I confess I had not before believed to have existed. We had first the general portraiture of the evils that make our city a menace to modern civilization; then we were shown that those evils were deep-rooted in our social and industrial system, and a social and industrial system that needs regeneration and reorganization, as the individual needs regeneration, and as government and the Church have been regenerated and reorganized, all by the Gospel of Christ. Then our attention was called to the fact that it was not only our industries that were threatened, but our family itself, the unit of civilization, the unit of the Church, the unit of government, the unit of the race, the family itself, was threatened with disintegration by subtle influences that work to undermine. Then, still further, our attention was called to the fact that public conscience was, in ■ measure, debauched and demoralized, and we contented ourselves with resolving that we would obey the moral law, without enforcing that law by a vigorous application of force, when it was required, by the law itself. Then our attention was

called to the fact that out of these evils there has grown ■ separation in the unit, so that the very power of the Gospel itself, on which we rely for the regeneration of society, is failing of its work, because a large class of society are not in the Churches, where the Gospel may be brought to bear upon them. And then we have been shown, this afternoon, that, ■ ■ proof of this process of degeneracy, in some sense, and evil threatened, in every sense, there is a shrinking, a loosening, in some sense, a sweeping away, of that which is the great fundamental, visible, and simple token of the moral visible life, the Sabbath-day, the ordained of God, and wrought into our civilization. I venture to say that if any one here had undertaken to cover the whole ground, he could not have done it as well as it has been done, when we take into consideration all these presentations of the various phases of the subject by those who have presented these evils to us.

And now, to-night, we are to go back to hear the beginning of the discussion of the remedies, and to-morrow and Friday, and we are to hear it by men, the very men, who have made the application of the Gospel remedy to the evils of society, not the study of a book alone, nor chiefly, but the practical thing in actual Christian work. And I hope, although unfortunately I shall not be able to be present, I hope that those who have heard us describe the evils will be present here to get new impulse, and new inspiration, and new hope from the outlining of the remedies.

And now let us sing, giving expression to our faith, the 1171st hymn, the first and second verses, and may it give us utterance to the Christian faith of those that believe that Jesus Christ is King of kings and Lord of lords, and that, under his leadership, his Church will vanquish all evils, and he will become Lord indeed, and his kingdom will come on earth, and his will be done on earth as in heaven.

The Congress now joined in singing the first and second verses of the hymn indicated, "The morning light is breaking."

Rev. Dr. J. H. Bayliss, of Cincinnati, was chosen Moderator for the evening session.

The Congress, after the benediction, took a recess until 7.30 P. M.

Wednesday, December 9, 1885.

EVENING SESSION.

THE Congress reassembled at 7.30 P. M., Rev. Dr. Bayliss (Methodist) in the Chair.

The exercises of the evening were opened by the reading of the first eleven verses of the seventeenth chapter of the Gospel according to St. John, by the Moderator, which was followed by the Congress joining in singing two stanzas of hymn 1171, "The morning light is breaking, the darkness disappears." The Moderator then led in prayer, after which the choir chanted the Lord's Prayer, which concluded the devotional exercises.

THE MODERATOR:—There has been, during the previous sessions of this Congress, extended consideration of some of the evils that exist among us. I am happy, on the whole, that it falls to my lot to occupy this position when the remedies are to be introduced. I shall now have the pleasure of presenting to this audience Rev. H. A. Schauffler, of Cleveland, Ohio, who will present a paper upon "Christian Work for the Population of Foreign Parentage."

MR. MODERATOR:—I am very happy to make my first acquaintance with Cincinnati under such delightful auspices as these. I am very thankful to be permitted to participate in the discussion of that which has been given me as the theme of my paper, "Christian Work for the Population of Foreign Parentage," for this discussion here means that such work has been begun; that the Church of Christ means to do vastly more in the future, in this line of Christian endeavor, than it has in the past. I also can not forget how singularly appropriate it is that this Congress should be assembled in Cincinnati, which the last census shows to be the center of population of the United States. That is, the center of population is exactly eight miles west by south of the heart of this city. And how appropriate that we should discuss these great questions right here. (For Rev. H. A. Schauffler's paper, see page 165.)

THE MODERATOR:—We are now to have the pleasure of listening to the Rev. Dr. Goodell, of St. Louis, who will speak upon the subject treated of by the paper to which we have just listened.

MR. MODERATOR:—A good deal of my powder has been flashed. It won't burn the second time, but it burned well the first time. [Laughter.] It is unpleasant to speak after a specialist. Nevertheless, if you are patient and God blesses me and grants me his Spirit, you may find something that will repay your attention. (For Rev. Dr. Goodell's paper, see page 175.)

THE MODERATOR:—We shall now have the pleasure of listening to the Rev. Dr. Krehbiel, who is the editor of *The Christian Apologist*, of this city. (For Rev. Dr. Krehbiel's paper, see page 179.)

On motion of Rev. Dr. Gladden, the Rev. E. K. Bell, of this city, of the Lutheran denomination, was chosen Moderator for to-morrow forenoon and afternoon.

On motion, the Congress, after singing the Doxology and receiving the benediction, adjourned until 9.30 A. M. next day.

Thursday, December 10, 1885.

MORNING SESSION.

THE Congress met pursuant to the adjournment.

After a half hour spent in devotions, Rev. Mr. Strong said: We ~~can~~ not formally address the Chair, ~~as~~ there is no one to occupy it at this time. Rev. Mr. Bell, of the Lutheran Church, was elected Moderator for to-day. He probably went home about the time of his selection to attend to his prayer-meeting, and did not know of his election to the position of Moderator, and he is not here now. In Mr. Bell's absence permit me to nominate Rev. Dr. W. H. French, of the United Presbyterian Church, of this city, to act in that capacity.

Which nomination was unanimously agreed to, and Rev. Dr. French took the Chair ~~as~~ Moderator.

THE MODERATOR:—We are ready to proceed with the regular business on the program. The subject for the morning is "A Religious Census," and the first paper to be presented is by Rev. Dr. J. P. E. Kumler, of Pittsburg. I have the pleasure of introducing to you Dr. Kumler. (For Dr. Kumler's paper, see page 183.)

Prayer by Rev. Dr. I. W. Joyce.

THE MODERATOR:—Next on the program is an address by Rev. Frank Russell, of Mansfield, Ohio, upon the same subject. It is now my privilege to present to you Rev. Frank Russell, who will speak to you. (For Rev. Frank Russell's paper, see page 191.)

REV. MR. STRONG:—Mr. Moderator, permit a word of business in this connection. It seems to me, in order to conserve the good results and multiply them, that might be gathered from the addresses to which we have just listened, that the following would be of value:

Resolved, That, with a view to securing a religious census in as many cities as possible, an inter-denominational committee of fifteen be appointed, who shall be requested by this Congress to push the matter, by circulars and correspondence and prepare blanks, with a view to securing uniform statistics in their different cities; that the following gentlemen be appointed ~~a~~ committee to choose said committee of fifteen: Rev. Frank Russell, Rev. I. W. Joyce, and Thane Miller.

For the last year or two there has been a great deal of discussion in our public prints touching several questions which have come before this Congress: The relations of our workingmen to our Churches; are we losing our hold upon them? Different views, and conflicting views, have been expressed. We attempt to present certain statistics, and we see illustrated in this Congress the manner of securing them. Conflicting statistical reports have been made here by different in-

investigators of this subject. When we meet with any evil the first step toward removing that evil is to get an exact knowledge of it. What is especially needed now is an exact knowledge of the facts. We ought to know, in our cities, how many habitually attend Church, how many occasionally attend Church, how many are habitually absent from Church. We ought to know their nationality, we ought to know their occupation. Suppose we could secure, even in a few of the cities of the United States, such a census as has been suggested, and learn definitely just how many people go to Church, just how many go occasionally, just how many go not at all, and learn whether they are foreigners, foreign born, or children of foreign parentage, or native born, learn whether clerks or mechanics, then when we come to gather again together to study this subject in the light of the Scriptures, or for discussion in the press, we shall have some exact data for our discussion, some exact knowledge. It would be a vast benefit, if it would give us a grip upon this tremendous problem of the city and its evangelization. The brother who has just spoken has presented the value, by local results, of such a census. You can see, in a moment, how it stimulates Church work, how it gives pastors exact knowledge of the field; and either one of them justifies, it seems to me, such a committee. It is a matter that will not be taken hold of, though, with uniformity of purpose, unless there is some head. If we can secure this committee, that shall prepare blanks, then statistics of different cities can be added together, and we can get at some exact information. I don't desire this Congress to act hastily in regard to this question, but I hope to call out the opinion of the brethren in regard to it, that we may get a correct understanding of it and intelligent action upon it.

THE MODERATOR:—This resolution is before the Congress.

REV. DR. GILBERT:—Mr. Moderator, I would like to second the resolution. I want to take this method of grace to my people, to press this matter of city evangelization. There is need, not only of a great deal of grace and a very large amount of that kind of enthusiasm which becomes generated in a conference of this sort, but there is need, also, of a very large amount of money; and, in order to get the men of wealth interested in this matter, we must go to the men of wealth to give largely, not meagerly, not to mock the cause of the Master, and not to talk about their penury, and that sort of stuff, but they will have to give largely, in order to support those who shall go out as missionaries, in order to build chapels, and a hundred other things that must come to give organization, permanency, and efficiency to a work of this character. Well, now, if we want to get money from these business men, we need to go to them in an

effectual way, not with our guesses, not with our current traditional estimates, which they take with a great deal of discount, but we want to go to them with the facts, which are ascertained, and then they will be moved by them. I remember a few years ago there was taken a census like this in the large, leading cities throughout England. Well, of course, it was kept up in the papers, and the results of the discussion, and hardly any thing has happened within recent years that has awakened Christian thought in Great Britain to the extent that just that census did. It seems to me that, if we would give permanence to this Inter-denominational Congress, with reference to the cities of America, that we need to organize in some way, in order that we may have other meetings, and become conversant with the subject. It seems to me that this committee should be appointed, and, somehow, it should be arranged so that the census may be taken of our leading cities, New York and Boston—and Boston is about as bad off as any city that has been named in this Congress, in these respects—and Cleveland, and Cincinnati, and Chicago, and its twin sister, Minneapolis, between which the geographical center of brag, they say, is now located. It seems to me that the census gathered during the year from these leading cities will be something that will lead to very important results.

REV. J. W. SIMPSON :—Mr. Chairman, I think that the resolution offered suggests a practical way to overcome some difficulties and to enable us to increase the bright picture which has been presented for us by the brethren this morning. In a very imperfect way we did in part of Cleveland what has been contemplated in this resolution. There came to Cleveland, ■ few years ago, a young gentleman from Philadelphia, sent from the Presbyterian Board on colportage, for the purpose of circulating Bibles in destitute families. He found, however, there were very few families without Bibles, but he did find there were large numbers of them that were not in the Churches. He came to me, after a careful investigation of a portion of the city, and suggested, if I was in favor of it, writing to the board and asking them to grant him permission to make ■ thorough canvass of the portion of the city in which I was living, to ascertain their actual religious condition, whether they had been connected with the Churches previously, whether they were attending Church at that time, their nationality, and, if possible, the causes of their non-attendance. The board granted the permission. He made ■ thorough canvass of the part of the city in which I lived, and we found out as one result from the thorough canvass that at least forty per cent of the non-church-going people were, either at that time, or had been, members in good and regular standing in evangelical Churches. That also enabled us

to avoid the difficulty of stumbling upon those who were members in other Churches. Pastors don't like to go into a house and find out that the people upon whom they are calling are members of other Churches. It sometimes gives the impression of trying to steal sheep. It avoids that difficulty, and also enables the pastor, when he goes into any family in the district, to know exactly their names, to know whether they are in the Churches or not—something that enables him to go at his work intelligently and definitely. We were enabled thereby to gather into our Church a large number of people that we never could have reached in any other way; and after that canvass I could go into the families within half a mile of my Church, in East Cleveland, and address them by name familiarly, which enabled us to accomplish much more than we otherwise could have. I think that if this plan can be carried out it will largely facilitate our Church work in the future.

THE MODERATOR:—Are there any other remarks? If not, we are ready to vote on the adoption of the resolution.

The vote being taken, the resolution was adopted unanimously.

THE MODERATOR:—I believe the hour for adjournment has arrived.

REV. DR. GILBERT:—Mr. Moderator, I hope this matter may be discussed somewhat more.

REV. MR. SIMPSON:—Perhaps we can have the time extended fifteen minutes.

Which was agreed to.

REV. MR. STRONG:—Mr. Moderator, there is a gentleman in the house, if I am not mistaken, who was in England at the time the census was taken, and this time has been extended in the hope that we may hear a few words from Dr. Bradford.

THE MODERATOR:—We shall be glad to have Dr. Bradford occupy the time intended for him.

DISCUSSION.

REV. DR. A. H. BRADFORD—Mr. Chairman, I do n't know that I can add any thing of very great interest. There is little that can be added to what has been said. I was in England at the time that was referred to, and have seen something of the results of that work, and especially in one or two of the larger cities, not including London. The beneficial effects have been found, probably, as great in Birmingham as in any other city of England.

I think there are one or two lines of work in which we are in this country inferior to our brethren on the other side. They have to meet these problems of pauperism and poverty more constantly than we do. All the poverty and vice of the English life is nearer to the people, constantly, than we find it here. Now, it is very singular and very interesting to see how by work in different lines there they have been able to

accomplish results which seem almost impossible for us here. I will mention just one or two instances. We have had a great deal of work in regard to temperance here. I am second to none in my advocacy of extreme methods in the cause of temperance. I spent several months, six months at least, in careful investigation, and points of which I may speak apply to the last two or three years, or to six months of that time. I am fully of the impression that something that was referred to a day or two ago here contains more of benefit, more of hope for the temperance cause, if it is only studied and practiced as it may be wherever we have the proper conditions, than all other things combined, and that is the introduction and maintenance, in a proper way, of the coffee taverns. When we speak of these you probably have an idea of something abstract and indefinite. The people in Birmingham, for instance, studied that matter, and just as soon as that was accomplished, and they had before them the facts, not only of their religious life, but they had before them the facts of the moral life, a few people, chiefly Quakers, those who had been engaged in what was known as the Severn Street Class, the most remarkable class for reaching laboring men that I know of anywhere in the world, where you have a wonderful instance of a school of eight hundred men, and all of them workingmen, meeting at half-past seven o'clock every Sunday morning, men who have been in the saloons, men who have been gathered out of the streets, almost all of them. These Friends who have been doing this work, after they had done the work in their schools, felt that they must do something more, and so they organized coffee taverns. Those coffee taverns, Dr. Bell, of Birmingham, told me, on the authority of the chief of police, in a period of ten years had diminished the vice and pauperism of that city one half. Now, that seems like something absolutely incredible. And Birmingham is a city of four hundred thousand inhabitants, a city of manufacturers and operatives, a city in which the most of the people, of course, are operatives. And Dr. Bell said that he asked the chief of police the cause of this wonderful change. He said the cause is to be found in the schools which had then been opened, and in the coffee taverns. Let me give you another instance, which I got from personal inquiry. In studying this matter in London I went, one night, to have a conversation with the police, because I felt that information which came from their standpoint would be more valuable than that which came from others, so I went to the police that run the Seven Dials and asked him this question: "I have heard that a great many police of London are members of the Christian Association. Is that true?" "Yes, sir," he said, "that is true." "Well," I said, "How many of them are members of the Christian Association?" He said, "I think that about one-quarter." I said, "I heard that many of the policemen belong to the Total Abstinence Association. Is that so?" "He said, "Yes, sir." I said, "How many are members of it?" He said, "I think one-half of the policemen of London." Well, I thought, if we could see such a condition of things in New York it would be like getting into heaven. But I did n't tell him that, of course.

A MEMBER:—Dr. Bradford, permit me to ask if the London police are not also the best looking police in the world?

DR. BRADFORD:—Well, I am not sufficiently well acquainted with the police the world over to speak advisedly on that point. But, at any

rate the facts are good. I went on. It seemed as if that was something which was so thoroughly incredible that it could not be believed. So I went about a mile further and put the question to another man. He thought I was trying to spy him out, and answered me very cautiously at first. Then he said that a quarter, as the other had said, were members of the Christian Association, and a quarter were members of the Total Abstinence Society. Well, there I had statements that seemed to be conflicting somewhat, so I went to another precinct still and put the question again to a policeman there. He said a quarter were members of the Christian Association and one-third members of the Total Abstinence Society. So that we come to divide the statement of the three, in regard to the total abstinens, to split the difference, and we have this wonderful fact, that a quarter of the police force of London were members of the Christian Association and one-third were total abstainers. It seems to me that this question went exactly to the point that we want to get at, because I remember it was here said, "What are you going to do about it?" And all these questions seem to me to converge to "What are you going to do about it?" I also put this question to him, "Is the condition any better, right here in the region of the Seven Dials, than it was a few years ago?" He had been in that region about eleven years. "Is the condition of things any better in this region than when you came here?" "Why, bless your soul," he said, "look around here. What have I got to do?" And I looked around, and he had nothing to do, only just to stand there and let the boys look at him. "Well," he said, "when I first came here it was all a man's life was worth." "Well," I said, "what has wrought this change?" And he gave me exactly the same answer that the chief of police gave Dr. Bell. He says, "You go right down there in the Seven Dials, and go into the public houses, and you will find a few people there, but you go into the coffee houses, and you will find a crowd." They are at a premium to-day, those coffee houses, and the best places which are devoted to the sale of things for eating and drinking in the whole city. The finest people in London patronize them. There is nothing that indicates that this is a philanthropic organization. There is nothing that indicates that it is any thing more than a business organization. There is not a passage of Scripture to be found in any one of the buildings. There is nothing at all to indicate the influence of Christian people. There are simply coffee houses, with nothing in their appearance any more than any ordinary place of business. They have about twelve thousand patrons a week at the Cobden alone. There are over a thousand coffee houses in England to-day, eighty per cent of which are paying expenses, and, according to the report of 1883, some of them in Birmingham had been able to pay a dividend of ten per cent on all the stock, and others six per cent per share on all the money invested. They are not only made beneficial, but they are made to pay. And then, from the standpoint of the men who patronize them, the expression is, without exception, "We have a place to go to now. We are not driven to the public houses." There are fully thirty thousand patrons a day, is the record, on an average, in the coffee houses of Liverpool. The black spot used to be the Mersey, but you go there now, and you will find the public houses empty and the coffee houses crowded.

Now where do you come to? What are you going to do about it? I

verily believe that if the same principle of always selling the best things, and not making that which goes in the name of God and temperance unworthy, the patronage of people who would not do any thing before would be secured, and that you would find that that same system could be put into operation in our great cities, and would accomplish a great work, not only for our better class of artisans, but also for the lowest classes of people. They have no homes which are worthy the name; they have nothing that is inviting or attractive, and I believe it is in the power of the Christian people, in every great city, to inaugurate a system of houses for the entertainment and comfort of the lowest class, all of which will be paying, and which will lift them up to a level in which there will be some hope of Christians getting hold of them. I believe that, to-day, if Mr. Moody were to go to the ordinary tenement house in New York, and have Mr. Sankey with him, and they were to work a month and convert every single soul in the whole building, that in six months there would be an entire change in the character of that building, and they would have to go down and convert them every one over again. Some time ago William E. Dodge, Mr. James, and one or two others, moved into Gotham Court, in New York, one of the vilest places on the face of this earth, a spot where the death rate was greater than in any other place on the American continent, a place where there were five hundred people living in one set of buildings, a place that the policemen dreaded, and every body dreaded, and now, under the influence of two or three Christian women, who have gone down there and lived there, and who do the work of Christ right there, is an entirely different place. One young lady from my own town is there. I sent one of my young ladies down the other day to write it up. She said, when she came to the very top story of the building and knocked at the door she was asked to come in by a lady, neither knowing the other. She went in and found a beautiful room, nicely furnished and very attractive. The lady informed her that her husband had died and left her alone. She said, "I felt I must be doing something for some one else. I have no children to work for," and she has taken her sympathy and gone down to Gotham Court, and making her home there simply for the good she can do among the people there. Those very women are solving that problem, and a thousand times better than any simply evangelical work can do. Mr. Moody could go to Gotham Court and hold a revival service, and there would be a good hope that when the people were converted they would stay converted, now, but if he had gone there as it was ten years ago, he would have had to go again every six months in order to keep the people that had held out.

I have spoken longer than I meant. I only want to say that there is a chance for practical work, such as that which has been introduced to us by Mr. Russell, and it ought to lead us to make our work practical.

REV. DR. GEORGE H. LEAVITT, of Cleveland:—At so late an hour, Mr. Chairman, I suppose I ought to take very little time. I have been exceedingly interested in what Dr. Russell said to us this morning. My own experience is not just in the line of the remarkable work in Mansfield. I believe that that is the true line if we can work it. What I say may be of encouragement to pastors from the missions, who do not see it, perhaps, practical to work in this way in their own fields. In our city in the East, where my pastorate was for fifteen years and a half before I came

to the city of Cleveland, with a population of some sixty thousand, it was not practical, for reasons that I need not now enter into, for the Churches to work together in taking a census, but I had a very clear conviction that we must know the facts of our work, and laid before our people that it was practicable to take a census ourselves. We were obliged to make our plan so we should not run into or conflict with our sister Churches. I think we succeeded in that remarkably well. I never heard of any sensitiveness or feeling either on the part of our pastors or of members of other Churches. A very simple tabulation was made, or the preparation for a tabulation. There were some facts that were called for similar to those that Dr. Russell named as occurring in Mansfield. Little books were given to the visitors of the Church—for it was a regular mode of work in our Church to have a districting of the city and visitors, two working two and two—had been for a dozen years past in that city. These visitors were instructed for the special service of taking a census, and it was not the first time. I refer to it as a recent instance. Three or four times we have done it in the course of those years. It has been understood that we must do this from time to time, to ascertain the facts and keep ourselves advised as to the state of things in the city. We found, as the result of that labor, in a district numbering probably twelve thousand people, in which our Church is centrally placed, the facts with regard to denominational connection, with regard to Church attendance, with regard to Sunday-school attendance, with regard to poverty—in fact, all the great lines of facts that we need to understand. And wherever we found families that were not properly of our connection, our visitors were instructed directly, or through the pastor or official members of the Church, to inform the pastors of the other Churches; and in that way we put, really, the results of this census into the possession of every pastor in that precinct of the city. And the result began to appear, only began to appear, when the facts were tabulated. And now, a year from the time, I have just made a visit to the East, and my successor in the pastorate there tells me what great value he has reaped by having come into the results of that census. I may say, in a general way, that, in the course of those dozen years that I have mentioned, at least three census-takings in the time, and the following up of the results by the visitors, the Church attendance and the Sunday-school attendance has been increased twenty per cent. That is a modest statement. That is an under-statement of the fact. And it has enabled us to make a careful distribution of Church relief, and thus make it more effective, because intelligently done.

I am very glad that the resolution has been presented this morning, for a committee to present us blanks for a uniform statement of facts. It is only yesterday, as I came from home, I have been very recently settled in Cleveland, and, being so junior a pastor, I have not found my way free to know the state of the movement among our pastors, but, guiding by my experience in the East, I ordered in the city a census of the district which lies contiguous to our Church. The hardest part of the duty of a visitor is to make a proper tabulation, and I should be glad if there might be some paper prepared that could be put in their hands to facilitate the work. I believe it is practicable anywhere. It is practicable for every Church to make a measurably accurate census of the district in which it is placed, a ward of the city, a precinct of the city, or even the city

itself; and it is only when we have these facts that we are able intelligently to deal with the question that is pressing upon the Church.

A MEMBER:—Doctor, where do you get your workers? Do you pay them?

REV. DR. LEAVITT:—O, no. As has been said with force, the best labor in the Church is unpaid labor. I will say that in the Church of which I have spoken the membership consisted largely of busy people, for whom it was difficult to take the day or evening that was necessary for this work, but there are one hundred and fifty members of that Church, and I could name them, so well do I know the heart of those workers, who are ready whenever called. There has been too much paid labor in our Churches.

REV. GRAHAM TAYLOR, of Hartford, Conn.:—Our Bible Society has organized a canvass of the State. It has been very successful. The city of Hartford is the largest city that has been successfully canvassed, and the visitors had been several months canvassing every street, from house to house, and lists were put in the hands of every pastor who would receive them; and just in proportion as the different Churches followed this list, and were organized to take hold, the canvass amounted to something; and just in proportion as they were laid away, of course it amounted to nothing.

I would like to add the testimony of a little different plan from what has been referred to here. Where all the Churches are not situated so they can practically take hold of this work, they may aid another Church that is well situated to do it. That is just precisely our situation in the city of Hartford. One of the Churches right in the center of the city was willing to do it. The Congregational pastor guaranteed the salary of an assistant, and he is working in connection with my own Church, which would be unable to employ him, and yet is entirely willing and able to take care of the results and co-operate with him in the work of the evangelization of the city; and he, himself, would be practically helpless, only he could follow up and organize bands of visitors in the districting of the city. And in these ways, which are very practical and simple, it seems to me, by a co-operation of Churches, working from that center, the work is being accomplished.

The Moderator pronounced the benediction, and the Congress took ■ recess until 2 P. M.

Thursday, December 10, 1885.

AFTERNOON SESSION.

THE Congress reassembled pursuant to the recess, and was called to order by the Moderator, who conducted the devotional exercises.

THE MODERATOR:—The topic for this afternoon is "The Sunday-school Mission Work," and the first upon this is a paper by the Rev.

Dr. A. F. Schauffler, of New York. (For Dr. A. F. Schauffler's address see page 202.)

THE MODERATOR:—Since I have come upon the platform I observe that the Rev. Mr. Bell, who was chosen to preside during this day, is in the house. He will please come forward and take the chair.

(Rev. E. K. Bell here came to the platform, and assumed the moderatorship.

THE MODERATOR:—From this on, for this session, as Dr. Potter, of New York, is detained by serious illness, if agreeable to the Congress, I think we may profitably occupy the time by inviting Brother Schauffler back to the platform to answer such questions as may be desired to be asked by the members of the Congress.

This was agreed to by the Congress, and Rev. Dr. Schauffler returned to the platform in pursuance thereof.

DISCUSSION.

QUESTION—How large was the membership of the school?

ANSWER—Well, the membership ranged very close. We compare the roll four times a year. The last year it ranged in the four quarters, 775, 776, 769, and 774. It is very even.

QUES.—Will you tell us about your examination?

ANS.—Written examination?

QUES.—Yes, sir.

ANS.—Well, we have a written examination four times a year, and it is like any college examination. It is voluntary, but if you have n't passed a written examination, and got a certain percentage, you can't appear on the Honor Roll of the school, which requires good, strong work done. In the examination there are twenty questions prepared, four times a year, and printed on slips, and there is a blank left below each question for the answer to the question to be written by the scholar. The scholars then come on a given week day, and are arranged in the pews of the Church so they can not communicate with each other. They are as bad as college boys in that respect, and they will talk during examination; so we have teachers patrol the aisles, and any scholar caught skinning—"skinning" is the term applied to stealing information—is cautioned, and if the offense is repeated, the scholar is sent home. Then, as to grading, 5 is given for a perfect answer to one entire question, and as there are twenty questions, 100 is a perfect paper. Four times a year we do that.

QUES.—Do you use the International Lessons?

ANS.—O, yes, throughout the school, down to the primaries.

QUES.—Can you tell us the principle of gradation?

ANS.—The principle of gradation is the following: For the primary, No. 1, all non-readers. As soon as they can read fairly, so they can get along with the plain English text, we send them up-stairs. Then after that we grade them simply according to age, one class from nine to thirteen, the next from twelve to fourteen, and from thirteen to fifteen, etc. Because if you grade them according to intelligence purely, you can't keep

your scholars. One may be much smarter than another who is much larger and older; and my boys will say, "Well, I ain't going to Sunday-school if I have got to sit beside such a kid as that." You can't do it. They have got to be graded according to age. It may not be so pleasant to have the dull ones mixed with the bright ones, but you will have to make the best of it. It is just another application of what I call common sense.

QUES.—Do you give any prizes?

ANS.—Yes, we give prizes steadily for heavy work done. Unless you pass the four written examinations you don't get any thing at all, and if you do pass the four examinations, you have got to do a good deal of good work for it. It is more in the nature of a reward than a prize.

QUES.—How many scholars do you put under the care of one teacher?

ANS.—That is entirely according to the teaching power of the teacher. One teacher can teach, for instance, five girls. That is a five-girl-power teacher. If you give that teacher more than five, you overburden her, and she can't do justice to them. Sometimes a five-girl-power teacher will gain power so that you can add one or more to her number. Some teachers seem unable to gain teaching power. Sometimes the teacher will begin to lose power. About the time she is engaged her power begins to wane until finally when she is married, then she is gone. [Laughter.]

QUES.—Can't you explain more fully the way of admission?

ANS.—What about it?

QUES.—What do you do to hedge them out?

ANS.—Well, we do this: Scholars who come on Sunday are ranged in one place, and are put under charge of a sort of associate superintendent; that is his business, and the gradations, and promotions as well, are all his business; he has no other business. He comes to a scholar and says, "Mary, where do you come from?" "I come from St. Augustine," she says. That is around the corner from us. "Now, you go right back to St. Augustine. We have got no room for you here." "Where do you come from?" "I come from Cherry Street." "Well, you walked right by seven schools to come here. You go back to the school nearest you." "Where did you come from?" "I come from Second Street." "Did you ever go to Sunday-school?" "Yes, in Harlem." "Why did you leave Harlem?" "O, we moved down to Second Street." That is a fit case for us. So he gives her a card, and says, "You go home and have this certificate filled out, and bring it back here on a certain day, and we will receive you," if there is room. If there is not room, we simply put her name down on our post-office list, and then it takes its regular order, and as soon as there is room we notify her by postal card or other mode of announcement. We always take their name and street, so we can send by postal card.

QUES.—Do you require a promise of obedience on the part of the child at once?

ANS.—The child itself?

QUES.—Yes, sir.

ANS.—No; we attend to their obedience when they come in. The parents we require to promise something. We don't the child.

QUES.—What do you require the parents to promise?

ANS.—We require them to promise that they will use their best effort

to secure the child's regular attendance on Sunday-school, and, as far as within their power, that they will see to it that the child knows its lessons. We require that because, in a large city, there are so many children who simply come to suit themselves, and will come to a Sunday-school and be there five weeks, and the parents won't know it. That is actually the case with lots of children in the large city schools. The parents do n't know and don't care where they are at all. When a scholar is absent a given Sunday, and the teacher can not visit him, and the teacher does not know the cause of his absence, we have cards which read:

"DEAR SIR: ———, living at ———, is absent from my class to-day, and no excuse for his absence has been received by me. I would like to have the scholar visited."

We then have the visitor take the case in hand and report. Perhaps the answer comes back, "This child is sick with a cold, but will be there next Sunday." So that comes back to me so I can know why the child is absent, and the following Sabbath the teacher knows why the child was absent on the last Sunday. And this has been done every week these last eight years.

QUES.—How many sessions have you?

ANS.—One.

QUES.—What time?

ANS.—From half-past two until four.

QUES.—What percentage of the non-Church member scholars attend the Church?

ANS.—Comparatively, of the non-Church member scholars, few. Of the regular Church member scholars, all.

QUES.—What proportion of the scholars are German?

ANS.—About 98 per cent. It is all German down there. We are in the midst of what they call "New Germany."

QUES.—In that district what German Churches are there?

ANS.—Well, there are a few German Churches, but they are not very successful, I am sorry to say. I do n't want to say that, but it is true.

QUES.—Do you receive children except they reside in the limits of your district?

ANS.—No, sir, simply because we can not handle all the children that come to us. We have got to exercise some choice. We have got to send about four hundred away every year, and therefore we pick those that we can best handle.

QUES.—Do you find special difficulty in retaining the children of German parentage, of thirteen or fourteen?

ANS.—No, sir, not at all.

QUES.—If you turn away so many, why do n't you double your accommodations?

ANS.—Have n't got the money. We would double them in a minute if we could; and I expect in the next five years they will begin another new building.

QUES.—Do you reach the parents of these German children?

ANS.—Yes, sir; but not as largely as we would like.

QUES.—Do they attend their German Sunday-schools?

ANS.—No, sir; that is, we have a German branch, and there the old

people and those past middle age attend. We have there an average attendance of about 140 adults.

QUES.—Do you think you could reach those parents best by using the German language?

ANS.—You mean with the children?

QUES.—With the children.

ANS.—No.

QUES.—What is your real financial work?—how do you raise that amount of money?

ANS.—By the envelope system. Every teacher knows how much each scholar gives. When the roll is called the scholar does not answer "Here," but answers, "Five," "Three," "One," "Nothing," as the case may be.

QUES.—How near does the school come to being self-supporting?

ANS.—Well, if we put all our money together, we could just about support the English pastor and run the heating and lighting and the sexton, but we could not keep visitors to visit in the ward the sick and the poor and the hospital. We are not doing that.

QUES.—In the way of cultivating missionary benevolence, what is the range of operations to which you have them come?

ANS.—In the matter of missionary benevolence our field is the world. We send to Turkey; we help the brethren in South Carolina, through the American Sunday-school Union; we are doing work in Mexico, work in Nebraska and Boston, and helping to do work in France and in Syria.

QUES.—In the way of cultivating an interest in those operations, what do you do?

ANS.—There we are better off than most schools in the country. We have the best speakers the land affords, and thus they learn as to what is being done and where their money is going to, and they work intelligently. We had questions written out and circulated among the scholars in attendance on these occasions, one of which was the following: "What benefit have you received from your regular weekly offering to the Lord's treasury? Please think carefully and write them out, and the result will be pasted in a book and set up before the Lord." One boy answered, "I have received no benefit, except my pocket is emptier and yours is fuller." [Laughter.] But that was a new scholar in the school, probably.

QUES.—I wish you would give us your estimate of the measure of sanctified common sense that is common in our Sunday-schools throughout all our better Churches, as to the manner and method of cultivating the benevolence of the school.

ANS.—Well, that is a long question. How much sanctified common sense has the better class of Church in cultivating benevolence in its Sunday-school? I don't like to answer a question that is so broad as that, but I will say that a great many of them haven't a particle, and some of them have some and some have a great deal. You take this Church in Fourteenth Street, and they had not missed one offering per Sunday, mark you, not one offering per Sunday during the year. Now, that is an enormous deal of sanctified common sense. You take Dr. Blank's Sunday-school, in the same city, which is rich, and has an average attendance of 268, and the total amount was \$600 a year. In this Sunday-school, with a poor population, and an average attendance of 236, it was about \$1,000 a

year. Now, in this case there was a great deal of common sense; in the other case, not so much.

QUES.—Is your roll-call for the amount of *per capita* of the scholars read publicly in the school?

ANS.—No, sir, never.

QUES.—Now, I wish to ask how those children earn their money?

ANS.—O, they have got lots of money. I tell you, there is lots of money among the poor. One of our city missionaries, by actual inquiry, found out that in the two candy stores that were near his Church \$175 was taken in in pennies every week. What does that mean? Why, that poor children will go to the grocery with ten cents, and buy seven cents' worth of coffee, and go home and buy on the way something with the two cents out of the three, and mother takes the one penny and the boy gets the balance.

QUES.—How about the name, "Mission School?"

ANS.—That used to hinder us at the start, but we have got beyond that.

QUES.—Do you have Sunday morning preaching after the recitations?

ANS.—Yes, sir.

QUES.—Was it a mission school that gave the largest sum *per capita*?

ANS.—No, sir.

QUES.—What do you do to promote reading among this class?

ANS.—That is very slow work, and it is individual work. I found a library in the school which was made up very largely from books that none of our scholars would read. On examination, the first book I pulled out was "Charnock on the Divine Attributes," and the second was "Edwards on the Will." Of course our folk never touched such literature. I sold it all out at two cents a pound, and put in a good secular and religious library of about 2,000 readable books. One of our young men at that time was a careless fellow, whose joy was to dance a double shuffle on the corner of the avenue, sing a snatch of a comic song, and get off minstrel jokes. He was simply exasperating in his behavior at our meetings, and frequently had to be turned out. A Christian lady who was interested in him, however, saw that he had a poetic turn of mind, and one day read to him a piece from "Paradise Lost." "That's fine," said the boy; "where did you get that?" In this way she slowly won him away from his low tastes. So when we put in our new books, he came to me and said, "Will you promise me to put into the library a book I want?" Fearing lest he should ask for "Jim Bludsee, or the Rampaging Tiger of the Western Prairie," I asked him, "What book do you want?" Judge of my surprise when he said, "Milton's 'Paradise Lost.'" You could have knocked me down with a feather! "Yes," said I, "certainly." "Well," answered this boy, "will you give me the first shot at it?" "Certainly," was my answer. That was the beginning of his upward course. Now he is converted, has joined the Church, teaches a Sunday-school class, and next year graduates at the "College of Physicians and Surgeons" in New York. That is what the Christian mission did for that boy. [Applause.]

A MEMBER:—In my opinion you have not made a more important suggestion than in this last explanation since you began to talk.

DR. SCHAUFFLER:—All right, sir; I am very glad.

QUES.—How many hymns do you sing?

ANS.—Well, we sing lots. We sing the best hymns, and, to my mind,

■ good selection of hymns is far preferable in ■ mission school to much that is usually sung. There is a great deal too much singing about the "shining river," and too little about the earthly life.

QUES.—What books do you use?

ANS.—We have got three different books.

QUES.—How do you keep them from carrying them out of doors?

ANS.—Well, they will carry them a little. This audience will carry them a little. [Laughter and applause.]

QUES.—Do you have teachers who are non-professors?

ANS.—Yes, we have teachers who are non-professors. We have never had teachers who stayed very long who were non-professors. They have either left or were soon converted. We have got one now who, when she began teaching, was a non-professor. I had a talk with her last Friday night, and she says, "Yes, I think I have given my heart to the Savior." We never had one stay long who was not converted.

QUES.—What proportion of the school do you lose now?

ANS.—We lose still 26 per cent of the school per annum. Not a new 26 per cent each time, remember. I am glad that question is brought up, because I want to say that it is from the new-comers that the loss largely occurs, and not so much from the old scholars of the school. Some are drifting in and drifting out. About 65 per cent stay year in and year out, until some of them are mothers, who were girls of fifteen ten years ago, and they still come, with their little children.

QUES.—How do you manage ■ child who is untidy?

ANS.—If I were to see a boy with uncombed hair, I would say to him, "Did you ever see a comb, Johnny?" "Yes, sir." "How long since your hair was combed?" "I don't know." "Where do you live?" "611 ——— Street." "Well, Johnny, you run right home and have your hair combed and get fixed up, and then come back." He goes, and when he comes back he looks smiling and neat. I make a boy hold out his hand. "Why, what is that?—a pig-sty in your hand?" The next time he comes his hands will be clean. There is not much trouble about it. I won't let them come in with their caps or hats on. As soon as a boy strikes the door off comes his hat, and the same way when he comes to the church. Really, there is no disorder in our Church. As soon as the bell strikes every body pays attention. They never dream of not paying attention. I went to a Sunday-school in New York City once, where the superintendent rang eighteen times for order. I put it down on paper. And then he did n't get it in ■ very high degree. "I want the school to come to order! Order! Order! Why do n't those boys down there sit down! I want order." If you will ring once, and wait until they come to order, you will get order, too.

THE MODERATOR:—There is another gentleman in the room who has a very great reputation for Sunday-school work and different kinds of work everywhere. I think that he could throw considerable light on the work. He has, perhaps, the most successful school in the country, outside of New York or Philadelphia. I think we surely should be profited by hearing from Rev. Thomas K. Beecher, of Elmira, on this subject. [Applause.]

REV. THOMAS K. BEECHER, of Elmira, N. Y.:—When I was thirty years old, by no choice of my own, I was exploded from the chair of one of our public schools, the Hartford High School, and within four weeks found myself a preacher, and have been a preacher ever since; but the common sense that I learned in the school I have never unlearned in the pulpit, and I can do no better than simply to say that, as I have listened to my brother, to whom I have given both my head and my heart, I have been reminded of when I was thirty years old, and used to stand just as he has stood, and answer questions from all over the house, as regards the right way of conducting a school, secular, sacred, or any thing else. I do not know that I have any thing new to tell you, except after the manner of the little squaw on one side of a street at Niagara Falls, when a great strapping squaw went down the street, filling the whole neighborhood with her yelling, exhibiting her wares, and the little, timid, modest squaw would wait until the big one stopped to take breath, and then she would sing out, "Me, too!" [Laughter.] All I can say is that in the matter of Sunday-school work he has increased and I have decreased. I am ■ great deal more of a preacher than I used to be, and not so good ■ teacher.

There is a very excellent Sunday-school connected with our Church, a very excellent one, for which I take no credit whatever, except for perseverance in conducting the teachers' meeting, so that the doctrine of the school shall be perfectly coherent with the doctrine of the pulpit, and there shall be a unity in the entire home university called the Christian Church.

I serve a Sunday-school in Elmira which has an undeserved reputation, because we happened to be visited by one or two enthusiastic gentlemen, my very dear friend, Dr. Trumbull, for one of them, who wrote sundry articles for a magazine, I think for Dr. Gilbert, published in the *Advance*, which gave the school of our Church a notoriety which I think the school hardly deserves. I am very happy to say that, in my judgment, it is not so good a school as the one from which we have heard this afternoon. And I would like to draw a single line. Although it may be an acknowledgment of cowardice, I yet must admit that, after having measured Brooklyn and New York and Williamsburg, as it then was, and retreated, I said to myself: "I can't make any headway with the Gospel of Jesus Christ in Babylon: I can hang my harp on the willows, and I can weep, but I can't fight," and I retreated from New York, and found my home in Elmira for thirty-two years, and there has grown up—without any sense of proprietorship I say it—there has grown up a Church and a Sunday-school. Carrying the habits of the teacher, as I said, into the Church and in the Sunday-school of the Church, I have kept the line sharp and defined between the mission Sunday-school and the Church Sunday-school. The Church, as you might have inferred from the address which I was permitted to give two days ago, the Church is an aggregation of families, and the Church Sunday-school is ■ great family, and draws its inspiration from the family to the school. And I have been unable to combine those two ideas. I would like to have Brother Schauffler tell me whether he thinks they can be combined—a rough-and-tumble mission school and ■ Church Sunday-school—can they be combined and run at the same time, under the same roof? Brother Schauffler, what do you say?

REV. DR. SCHAUFFLER:—Well, that is a hard question. I have not had any experience in that.

REV. T. K. BEECHER:—That question I ask you because I have been unable to reconcile the two. There is a different fundamental principle in the two, while you need an absolute, automatic, unit head; the one-man power is the only power, and you can't have an educational institution unless you have a unifying head; then, the exactitudes of the day-school introduced into the Sunday-school, with the limitations that Dr. Schauffler mentioned. I listened very attentively when he began to talk of grading, because I ran against the same snag. Very well, the gradation we have solved in the same way he has. We can't make a gradation of the school according to literary or spiritual maturity, and we are compelled to grade them according to age. We have precisely the same thing, three classes of the same age, but of different scholarly or spiritual or intellectual endowments. In short, as I said in the beginning, I have nothing to tell you, after listening to my brother Schauffler.

One thing more I want to say; it sounded to me just like an echo. Why, the literary culture of our Church and Sunday-school depends entirely upon one woman whom the Lord has given us, who devotes six days in the week, at least ten hours every day, to examining books in our Sunday-school library, which is a very large one, and she has read every book through carefully, and submitted all matters of doubt to me. Her name is Mrs. Wolcott. The Church needs an efficient librarian a great deal more than the Church needs Lord Bacon. [Applause.] And the literary culture of the Church is in the hands of a competent one, to whom the spirit of the Lord is given with grace.

I will, as far as I possibly can, answer any questions that any of you may wish to ask me about the Church Sunday-school, or about the relation of the Sunday-school to the Church.

It will be a comfort to pastors to know that, with the same certainty with which the farmer looks for his crop to be gathered in at the harvest, I am simply certain that in the twenties of June next I shall have the extreme joy of baptizing into the faith of the Lord Jesus Christ not less than fifty and not more than a hundred of our Sunday-school. It is natural that the Christian families flow together, and that our children be trained in the nurture and admonition of the Lord, and come up and take their places in the Church; it is a natural, gracious process, for we are God's husbandry.

QUES.—What percentage of the Sabbath-school attend the services of the Church?

ANS.—I called them to arise the other day. I should say that 66 per cent. You mean by that, attend the morning services?

QUES.—Yes, sir.

ANS.—Yes, I should say that two-thirds of the school attend the morning services.

QUES.—Does that include primaries?

ANS.—Yes, sir. O, it does not include primaries. I did not understand you until you got done talking. I didn't hear you until you kept silent.

QUES.—Do you find any difficulty in harmoniously grading your school, in changing children from one grade to another?

ANS.—Not vital. And that means, any Christian organization must begin small. We have never had any difficulty, for the reason that when, after a variety of artificial experiments, some twenty-three or twenty-four years ago, with great trepidation, the teachers and scholars asked me to be superintendent of the Sunday-school. I asked them whether they wanted me to be an ordinary or extraordinary superintendent. They voted that they wanted me to be an ordinary superintendent. So I took the call-bell, and walked with a pencil and piece of paper up and down the aisle, counted the class, snapped the bell, sung a hymn, and told them they could go. Then they asked me to be extraordinary. "Very good, I will be extraordinary. I ask you, then, as the first extraordinary act, every one of you teachers to sign a pledge that you will attend every teachers' meeting for six months, rain or shine, and obey my directions; and those of you who are not willing to do so, please to resign, without loss to reputation or any thing. I am going to be an extraordinary superintendent. By that means our Sunday-school was cut down to nine teachers and seventy-two pupils, or thereabout; and we began our first lesson, which was the Ten Commandments, and they laughed when I assigned it. I said, "What I want is to mark you when you recite perfectly." And they said, "We know them now." "Very good. You are ahead of me, then, for I do n't," I said; "but I shall before next Sunday." The next Sunday I recited the Ten Commandments, they with their books open. I struck them into nine classes, and required that they recite them. There was not a perfect scholar in the school, not one, nor a perfect teacher. I said, "The lesson is too long. We will take the First Commandment for next Sunday," and they begged for two commandments. The next Sunday, having the first two commandments, there were, if I remember rightly, five of the pupils that were perfect, reported to me as such, by the teachers, whom I had heard recite on the Friday evening before. I called those five out, and stood them before me. There were two boys and three or four girls. Said I, "Boys and girls, we have done humbugging, have n't we? When I say, 'Well done,' there is something inside of you that says that I am not giving you taffy; I am not buttering you; I am not praising you. You know perfectly well that you have recited those commandments perfectly, and it feels good, don't it? You don't ask any odds." The next Sunday we had our standard of perfection settled, you perceive. From that time began a steady growth; imperceptibly it ran up to eight hundred and thirty-five or forty, perhaps, two years ago, and has settled back to about seven hundred and twenty-five to seven, and stands thus. I give you that incident as an answer to your question.

There is no more trouble in grading any more than there is in the family in governing. The family grows little by little, and the children know who are governing, always, for they never have had the upper hand; they begin small, and the Sunday-school must begin small, and the Church in the same way.

QUES.—Dr. Beecher, have you Bible classes in your school, and if so, how are they conducted?

ANS.—We do not allow them to be called members of the Sunday-school. We call them "irregulars." We have three, four, or five of them each week; that is to say, they read the lessons and the Scriptures, and

all that, and come together, but are not marked, and we do not allow them to sit in the Sunday-school. They have to go off by themselves, and have a grown-up sort of time.

QUES.—How do you conduct your teachers' meetings?

ANS.—When I say "teachers' meeting," or "officers' drill," that is to say, every thing that is to be done in the Sunday-school is first done in the teachers' meeting. In hurrying home, the reason why I shall not be here to-morrow is that I must be at home to attend my teachers' meeting. I have not missed three of them in twenty-three years. [Applause.]

QUES.—Do you think a good Sunday-school can be carried on without a teachers' meeting?

ANS.—I do not see how it can; yet I suspect that the spirit of God can accomplish almost any thing, in almost any way, with almost all sorts of people, so I don't say it can not be done. I could not get along without the teachers' meeting.

QUES.—Do you use the International Leaves?

ANS.—We do not, sir. Our Sunday-school struck into its present form before the International Leaves were published. I have brought the matter before the Sunday-school, but we are so in love with our own curriculum that it was determined to hold to it. And I will frankly say that I think our course of study better than the International, and we are more in love with it than we can be with the International course.

QUES.—What time do you have your Sabbath-school?

ANS.—We begin our singing at ten minutes past twelve, and mark the rolls at twenty minutes past twelve.

QUES.—Can you outline your course of study?

ANS.—The first year's course of study is, we give attention to that which first arrested the attention of the earth, the teachings of Jesus, namely, the wonderful works and the parables of Jesus. By them he arrested the attention of his generation. During the second year we give attention to the biography of Jesus, chronologically arranged, following the harmony of Dr. Robinson, always being careful to teach that a perfect harmony can not be devised; that the harmony of Dr. Robinson is as good as any, and no better that I know of. Having thus, in theory, had our attention arrested, and made acquaintance with our Teacher, we begin the third year on the history of the Church, with the Teacher absent, guided by the Holy Ghost, to wit, the Book of Acts. The fourth year—we are now upon it—the pastor of the Church gives to a critical history of the books of the New Testament, with Sunday-school lessons selected from the book under consideration, and the structure of those lectures designed to fortify all young people against the hailstorm of infidelity that will beat upon them as soon as they leave their Father's house. The structure of those lectures is as follows: To-morrow evening, for instance, I shall speak of all that is known of the Apostle John, and the book called by his name. A week from to-morrow evening I shall tell all that I have been able to gather, from friend or foe, to the disadvantage of false and undesirable features which we, in our wisdom, could have wished otherwise, all that has been said against the book of John, and the third, final, lecture is, What do we owe to the Book of John, or what should we be now without his having written? I follow that course with every book of the New Testament.

Then the fifth year we take the Old Testament as seen through the New, and you will be amazed to find how you can have a Sunday-school listen then, and how much of the New Testament can be taught since they have read the Old Testament, and how the New Testament assists in understanding the Old Testament. In the sixth year the Old Testament is completed, with a course of critical lectures upon the books of the Old Testament, analogous to those on the New.

QUES.—Are those lectures given at the weekly meetings of the Church?

ANS.—They are given on Friday evenings, the same evening of the teachers' meeting.

QUES.—What is the attendance on those lectures?

ANS.—It varies very widely. It is selected attendance. I give the notice as I am going over the course, now for the fifth time. I suppose I usually have, any way, fifteen young men, and as many as thirty-five sometimes, attentive, note-taking listeners in attendance upon the pastor's lecture.

QUES.—Have you any system of memorizing portions of Scripture?

ANS.—O, my dear sir, what are you talking about? A man can't get into our Sunday-school until he has memorized certain Scriptures. If a little boy comes into the Sunday-school and sits down in a front seat, if he don't go to any other school, and his parents want him to come to our Sunday-school, we put into his hands a little schedule, what we now call our literature lesson, made up of—well, what it would take me an hour to recite, our liturgy, which every member of our school can say by heart, and every Sunday morning's lesson is committed to memory, and at the close of that month every lesson for that month is recited in unison, without the books. We allow no books. The lessons must be said, the hymns must be sung, without books.

QUES.—Has the whole school the same lesson on the same day?

ANS.—The whole school, except the primary department, recite the same lesson on the same day. .

QUES.—What do the primaries study?

ANS.—Well, I hate to answer that question. I do not approve of primary and preparatory schools, and I have never attended a session of either of them. But they are blessed schools, and they are a great convenience to mothers, who can bring their little children and attend the Sunday-school while their little children are up there. But I don't know what the lessons are. The reason why I disapprove of them is, I have learned that I do believe in the home, and I don't believe that any school can take the place of the praying father and mother. And, therefore, in the Church I say, Get your children at your knee; don't turn them out into the Sunday-school until they can read and write. [Applause.] And then we will take them into the Sunday-school and educate them. [Applause.]

QUES.—Do you have an outside department, of those who are absent from the school, or absent from your Church, to, whom you send lessons?

ANS.—Yes, sir; we have as many as six persons from our Sunday-school who are in California, who report to us monthly, and to whom we send our lessons, and they have representatives in our Sunday-school who attend the teachers' meetings, and take notes and send to them.

QUES.—How large is that outside department?

ANS.—About seventy to seventy-five, if I remember rightly.

QUES.—As soon as a child has learned to pray, and wants to go to Sunday-school, why should not it go into the primary class?

ANS.—Well, I endeavored to give my reasons a moment ago. I so prize, in my own recollection, the fact that, through the wild years of my youth, it was my mother and her hand that held me, by the grace of God, that I am not willing to tempt the up-growing boys in any other way except by those ties of the family, and I want those ties established first, and then I will take hold and work by the Sunday-school.

REV. JOSIAH STRONG:—Mr. Moderator, as Rev. Isaac Errett is now with us, and will have to leave the Church in half an hour, his train leaving at five, it will be necessary, in order to hear his address, that we listen to it at this time.

THE MODERATOR:—If Rev. Isaac Errett will please come forward, we shall be happy to listen to him now. (For address of Rev. Isaac Errett see page 211.)

DISCUSSION.

REV. MR. WILLIAMS, of Minnesota:—I have been asked, friends, to say just a word about work in Minneapolis, and I must say it very carefully, for you know Dr. Gilbert said the center of boastfulness had been transferred from Chicago to a point about midway between St. Paul and Minneapolis. There is a dear old Methodist up in our country, Father Gurley. Ask him where he was born; he says he was born in Ireland, and born again in Ohio. Well, I was born in New Jersey, just within the United States, and I was born again in Ohio for God, and when Dr. Beecher was talking about good Christian homes, I looked back and remembered the homes of Ohio, which opened to me, and where I learned of Jesus Christ.

I want to say just a word to encourage young ministers whose hearts are beating hard against their breasts, as mine always does in conventions, who do n't see how they can do any thing, how they can accomplish any thing as others have done it, to lift the great burden which seems to hang upon their work. Well, I just tumbled out—let me bring a little personal testimony—I tumbled out; I was not kicked out, friends; I came out of a present Church, where we paid a great debt, and did considerable happy work in there for eight years, because of the chaplaincy of a temperance club there. I heard the tramp of this weary multitude up and down the pavements of the city, and I felt that some one must care for their souls, and, after a little conference with the City Missionary Society there, they asked me to go on and lead the work, and do n't let it seem like boastfulness, but just to encourage you who are feeling the weight of this work. We have no associated charities started, but they are incidental to every faithful Christian work in the cities. But you get persons, earnest laymen in the Church, together, and give them just facts enough to start their minds in the work, and you will see them take hold of it in any way you want them. For, as Brother Goodell told us last night, the hearts of good people are the same everywhere, and if you will put work lovingly on their

shoulders, they will perform it, and render willing assistance, to the end that every thing may be done that ought to be done for the kingdom of the Lord and Savior, Jesus Christ. We have got a chapel on a crowded street in the city; we pay \$1,200 a year for that, and have Gospel songs and Gospel services every night in the week, and we have had them two years. Men came crowding in of nights, and tramps came; we had to have a friendly inn of it. I came down to Cincinnati to see how they did, and I inquired in Indianapolis and in Chicago, and I went home and told some friends about the "friendly inn;" and it is started, and it is working beautifully, and no man or woman who is intelligent any more gives to the beggar at the door, but gives a ticket which commands attention; and there is a place where a poor man may go and wash, and while washing himself we will wash his clothes; and if he has but one suit of clothes in the world, he can be provided for while they are drying, and during the drying process the man can go and cut a little wood for his supper, and a little more wood for his bed, and a little more wood for his breakfast. That is not the Church, but if a man goes out to preach the Gospel right among the people, he will see the need of these things.

DR. GOODELL:—That is "the Church at work."

MR. WILLIAMS:—That is the Church at work. And if you attend understandingly to the preaching of the Gospel, all these things will come. The associated charities are rooted in our cities, and growing, and the friendly inn, I know, is just bristling with conundrums; but we have got four missions started, the north, south, east, and west, and in a healthy condition. Brother Schauffler says that every mission ought to be planted with the idea of a Church, and I am going home to say that, and quote him in all the other good things that he has said that I can remember; and while it may not all work out in a year, it will be good to tell of the experience of my friend, and we may hope that something good shall come of it. I want to leave two good words for young men, that were spoken to me by the great pastor Spurgeon, as he shook my hand, in 1878, in London, when I was going home to lift a great debt off the Church. He said, "Brother, pitch in, pitch in!" Now, go home and pitch in, not in your own strength, but in the strength of the Lord Jesus Christ; and then write this down, brethren, that what ought to be done for the kingdom of our Lord and Savior Jesus Christ, by the blessing of Almighty God and by the co-operation of the godly men and women in these Churches who do travail in spirit that souls may be born in the kingdom, will be done; what ought to be done can be done, by the blessing of God and help of the good.

A little story in this connection. The hardest man that ever came into our little avenue mission staggered my faith, and I wondered what he was there for. He had a frightful face, and a jaw like adamant, and he looked the very picture of a socialist. He was a man that you would not have wanted to meet in the outskirts of the city of a night. I wondered as he came up, and my feeble faith almost wavered, but I did not avoid him; I was staggered by his countenance. Well, our testimony and songs and prayers went on. A few nights after that he got up and said, with a leaden voice, but grammatical speech—he had been a sphinx before: "Two weeks ago I was arrested and sent to jail for being drunk and disorderly. I will tell you what kind of man I am. I have come here, and I have heard the song and the testimony, and I find there is something better for a man

than getting drunk. And I learn in John, iii, 16th verse, this"—and he pulled out a Testament and read: "'For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.'" Well, I tell you, my friends, we got hold of his hand then. But he did n't smile. He had got set against society, and continued in that way for so long, and had been such a stranger to a smile, that he did n't know how to smile; and I thought, when the dear brother was telling us about the dog with the teeth as white as pearl, that that man's teeth were as white as pearl, every one of them. [Applause.]

Well, I was chaplain of a temperance club, and the people of the city fixed up a room, and gave it to us. I said, "Good men and women, all the Christians of the town will do any thing that is reasonable that you ask of them," and write that Bible verse down, "Ask and ye shall receive." If you want something to be done, do n't see how big the mountain is, and say, "Nothing can be accomplished;" but, as Spurgeon said, "Pitch in." Well, as I said, we got our room. We had the dedication and had the welcome in the Methodist Church, and had a good supper, and the chaplain locked arms with the man I was just telling you about, and took him into one corner of the room, so far he could not get out, and told the good women to just fill him up with coffee and cake, and they did; and finally the cold, icy exterior seemed to be broken, and he fairly shook all over with laughter, hard enough to make up for lost time. Well, brethren, he did n't backslide; he did n't go round to the next mission to see what they could do for him there. He did become a capitalist, as the brother from New Jersey said. He became sick, and he had a little money, and he sent five dollars and got a ticket in the hospital, and he went there—he was stricken with a fever—and he died. And the word that came back to us was: "Tell the brethren of the mission I did n't backslide, but I died with this Bible in my hands, and resting my heart on it." O, friends, the hardest souls may be reached if you will go after them in love, and they may be born into the kingdom of Jesus Christ, in Ohio or anywhere else; it can be done in the name of the Lord Jesus. [Applause.]

REV. GRAHAM TAYLOR:—I would like to add a few words, as to an effectual means we have tried in Hartford in the use of the home. We have found certain children who would never be drawn to the Church. I believe the centripetal method, as Dr. Chalmers calls it, is a very effectual one for reaching a certain class. We have adopted the plan of just finding a lodgment in some humble home; for instance, in some bad court. We will devote our attention to that court, and see if we can not change the character of the people living there, by the help of God. There will always be some good person living even in Sodom, I find, and I don't see that the Church of Christ has any more divine mission than to go and strengthen a good motive and encourage a brave heart who has the mind to bring up a family of children in surroundings all unfavorable. We will plant a prayer-meeting in a family. We may get only five or six at first, who canvass the neighborhood and tell them there is going to be a meeting in So-and-so's room. You will find next-door neighbors come in, and after a while you will have a little meeting there. Of poor families in a court just such as has been described, we have the testimony that a quarter of the children have been changed, and although we may reach but a few at first, yet the children of those rough families come in, and

very soon they begin to recite Scripture texts, and take their little part in the meeting, as they do in the singing. A man for fifteen years at the courts, through intemperance, just after an incipient attack of *delirium tremens*, was shown a little attention. He came to the prayer-meeting and Church of which I have the honor to be pastor. He threw his house open to social meetings of this kind; he went out and gathered people in from the neighborhood until the parlor—a big parlor—and hallway were filled; and that meeting now has been running two years, and that man and his wife both united with the Church, and through their influence several more have united with the Church, and no doubt their children will follow them. They are the house of God, the Bethel.

On motion of Rev. Josiah Strong, it was agreed that this Congress perpetuate itself with a meeting next year, and Minneapolis was selected as the place of such meeting.

Rev. Mr. Simpson presented the names of five persons, consisting of Rev. Dr. Leavitt, of Cleveland; R. C. Morse, of New York; Dr. Waddell, of Chicago; Dr. Stanger and Dr. French, of Cincinnati, to be appointed a committee to report immediately after the devotional exercises to-morrow morning, nominating a provisional committee for the next Congress, which was unanimously agreed to.

On motion of Rev. Dr. Bradford, Thane Miller was selected as Moderator for the evening session.

After singing the Doxology the Congress took ■ recess until 7.30 P. M.

Thursday, December 10, 1885.

EVENING SESSION.

THE Congress was called to order by the Moderator, Thane Miller, at 7.30, and the exercises opened by singing the first and second verses of the 100th hymn,

“Come, thou fount of every blessing,
Tune my heart to sing Thy praise.”

The Moderator then repeated the first Psalm as the Scripture lesson.

Rev. Mr. Smith, of the Columbia Church, then led in prayer.

THE MODERATOR:—We shall now have the pleasure of listening to a piece of music as rendered by the male choir of the Young Men's Christian Association.

This choir here sang the piece, “Hallelujah for the Cross.”

THE MODERATOR:—We shall now have the pleasure of listening to Rev. I. N. Stanger, of Cincinnati, in an address on “Evangelistic Methods.”

(For Mr. Stanger's address see page 217.)

THE MODERATOR:—Several years ago, with scores of others not connected with the Episcopal Church, I was accorded the great pleasure and profit of attending, in an Episcopal Church in this city, just such mission meetings — described by Dr. Stanger, very clearly conducted by my friend Bradley, of Indianapolis. We shall now have the very great happiness of listening to Dr. A. E. Bradley, D. D., of Indianapolis, upon this same theme.

On rising to address the Congress, Dr. Bradley said:

MR. MODERATOR,—It is a good thing for two brethren of the same household of faith to be in accord, and so I am going to read what I have to say, as he did. [Laughter.] If I were holding a mission I would not read.

THE MODERATOR:—You did n't read then?

MR. BRADLEY:—No, sir, I did not, and I do n't generally read when I am preaching to sinners. [Laughter.] But this is a Congress for the serious discussion of very grave questions.

(For Dr. Bradley's address see page 222.)

After singing the hymn, "Rock of Ages, cleft for me," the Moderator introduced Mr. R. C. Morse, Secretary of the International Committee of the Young Men's Christian Association, New York, who delivered an address on the subject, "What is and may be Done by and for the Young Men through the Young Men's Christian Associations."

(For Mr. Morse's address see page 230.)

The Young Men's Christian Association male choir now sang, "Sinner, Jesus will receive a sinful man."

After some announcements this choir sang another piece.

Rev. Dr. I. W. Joyce was chosen as Moderator for to-morrow morning's session.

Rev. Dr. Stanger led in the Lord's Prayer, after which Rev. Dr. Bradley pronounced the benediction, and the Congress adjourned until to-morrow at 9.30 A. M.

Friday, December 11, 1885.

MORNING SESSION.

THE Moderator, Rev. Dr. Joyce, called the Congress to order at the designated hour, and the devotional exercises were opened by singing "All hail the power of Jesus' name," followed by the reading, by the Moderator, of a portion of the twenty-fifth chapter of the Gospel according to St. Matthew, beginning with the thirty-first verse. Prayer

was then offered, and, after a brief season of devotional exercises, the session was announced open for business.

Rev. Dr. Leavitt, chairman of the Committee, reported as follows:

Your Committee, appointed to report a plan for the perpetuation of this Congress, agree to make the following recommendations:

First—That the Committee of Arrangements of this year be continued as a Permanent Committee, with changes and additions as in the following list of names. I have not the initials in all cases: Rev. Josiah Strong, Rev. Mr. Simpson, Dr. W. H. French, Dr. I. N. Stanger, Prof. Morris, Dr. I. W. Joyce, and Rev. Simeon Gilbert, D. D., in view of a probable invitation of the Congress to Chicago.

Second—That the following gentlemen be a provisional committee, only to serve in the event of the next session being held in Chicago, being the Rev. L. C. Osborn, of the Episcopal Church; Bishop Cheney, of the Reformed Episcopal; Rev. J. H. Burrows, D. D., of the Presbyterian; Rev. ———, of the Congregationalist; Bishop Merrill, of the Methodist; Rev. ——— Ireland, of the Lutheran; Rev. ———, of the Baptist; Rev. W. T. Malloy, D. D., United Presbyterian, and ———, of the Young Men's Christian Association.

Third—Should the Congress not be held in Chicago, that the Permanent Committee be entrusted with the duty of finding a place for that meeting, and be empowered to select a local provisional committee.

Fourth—That the Permanent Committee be a committee of consultation, in conference with the local provisional committee, on the arrangement of the details for the coming Congress.

In behalf of the Committee.

G. R. LEAVITT, Chairman.

It was moved and seconded that the report be adopted, and the vote being taken, it was unanimously adopted.

On motion of Rev. Dr. Stanger, it was unanimously agreed that the proceedings and addresses of this session of this Congress be published by the local committee, which has had charge of the Congress from its inception to the present.

On motion of Rev. Mr. Emery, a vote of thanks was extended to the trustees of the Church in which the sessions of this Congress have been held, and to the friends who have assisted in accomplishing the success of the Congress.

THE MODERATOR:—If there be nothing further in the way of miscellaneous business, we will now take up the program of the morning, "The Organization of a Church for Work," on which topic a paper will be presented by Rev. Dr. George R. Leavitt, of Cleveland.

(For Rev. Dr. Leavitt's paper on this topic see page 249.)

THE MODERATOR:—We shall now be favored with an address on the same subject by Rev. George W. Lasher, D. D., of Cincinnati.

(For Rev. Dr. Lasher's paper see page 259.)

REV. JOSIAH STRONG:—After the stimulating address to which we have listened, I am sure there are many persons who would want to say something on this subject, and we have remaining about twenty minutes before the hour for closing the Congress, and I would suggest that we spend a part of that time in questioning Dr. Leavitt, who has a very large experience in Church organization, and accomplished exceptional results in one of the marked revivals of modern times; and I thought we might desire to ask him some questions during ten minutes of the time remaining, and devote the other ten minutes to prayer.

THE MODERATOR:—Will Dr. Leavitt be kind enough to come to the platform, that the Congress may ask of him such questions as they may desire? I hope, brethren, you will ply him pretty well, for he can stand it.

REV. DR. LEAVITT:—I will be very glad to try to answer ■ I may be able.

DISCUSSION.

REV. DR. STRONG:—I would like to hear from the doctor in regard to this organization of the Church for the collection of facts.

REV. DR. LEAVITT:—In the present form of it, every Autumn, in September, when the Church is well returned from vacation, a committee is raised to present a plan to the Church for its work, its organized work, covering every thing, and one item, and the principal one, is this branch for the collection of facts; and the mode that has been in use for several years has been the reporting to the Church of a list of districts and of a list of visitors. It comes in that manner from the standing committee of the Church. That committee gives it to a sub-committee, who reports it back to it, and then the recommendation comes from the entire committee to the Church, and the Church has it in this form, "Will you, on the recommendation of your committee, adopt this list of districts?" These districts will vary from ten to, the present year, there are forty. The year I left the Church there were ten, and under my successor it has gone to forty. There was one time we had sixty, but I left less districts with less visitors. When the plan is adopted by the Church, as it always is, with more or less discussion, it may be, the pastor calls these visitors together and gives each one of the company a little pass-book that has, on the cover of it, the district, with its boundaries, and what families of the Church there are within the district limits. The visitors are instructed to go to those families at least once in two months, to keep them in continual oversight, and to make those families the center of that work that shall cover the entire district of the household visitor. This committee is only a stirring machine. It is continually kept before the Church that they are all visitors, and that the committee are not to do all the visiting of the Church, but to stir the Church to do the visiting; and the consequence is that each district is a little parish.

Now, then, as to the hand-shaking business. For instance, you find coming into your church a stranger; how are you going to reach him by

shaking hands? Now, I know a minister who makes it a practice to shake hands with all his congregation. It is said that when he pronounces the benediction, as soon as he has uttered the words, "May the blessing of God," he starts, and by the time he says "Amen" he is two-thirds of the way down to the door, and stops at the door and shakes the hand of every body that goes out. While I recognize the good features of hand-shaking, I rather doubt the expediency of interfering with the benediction by hastening down the aisle at that time. As to the hand-shaking, the people can do that, and if it is their habit, they will do it.

QUESTION—Doctor, what per cent of the visitors are from the young?

ANSWER—Our aim it to have a class of older persons, but where it is difficult to secure that class we sometimes associate a younger lady with an older lady, and that also gives the advantage of the younger one training in the company of the older person.

QUES.—Have you any gentlemen at all on the committee?

ANS.—Yes, but the rule is to have ladies; that ladies work best with ladies.

QUES.—How many visitors have you?

ANS.—In the Church at the present time there are forty. As I return to Cleveland, we have just defined eleven districts in the city, and there are twenty or more visitors who will be placed in those districts.

QUES.—In a Church of three hundred how many would you suggest?

ANS.—It would depend upon the territory included in the parish, and whether you take your whole territory. There are reasons why you should take your whole territory. If the custom of people is as it is wherever I am acquainted, to come from all over the city to a particular Church, I dare say that this parish is practically all this region of Cincinnati. In that case you must have your districts as large as the attendance of people is.

QUES.—The mothers' meetings there—are they in considerable force now?

ANS.—Yes.

QUES.—How are they managed?

ANS.—We have a maternal meeting connected with the association that holds once a month, and the mothers, older and younger, will gather there. There will be anywhere from thirty to fifty in the meeting.

QUES.—Exclusively for mothers?

ANS.—Exclusively for mothers. The ladies' meetings alternate with that. That is a general meeting.

QUES.—Are those visits made largely of a religious or a social character?

ANS.—They are both social and religious. We have always our religious matter. In the matter of work I say to the people, "Here is the thing to do, and I want you to do it." I have never failed in the workers. I said to my little Church, "Here is the town, here is the religious agency that God has planted for us to build up a substantial Church in this town, and this Church is to cover this town." And they went to work. It was said we could not do it. When I went to the Church there were sixteen women and one man in the meeting. So you see I had to depend upon the women. I said, "Sisters, you see how it is; the women must do this work," and from the first night there was a work of grace.

QUES.—Doctor, I am in trouble yet on this point. For instance, in this

city, take the tract from Seventh Street to Court and from Walnut to Plum, there are seven evangelical Churches; that is, there are seven different denominations represented. Now, those Churches are all supplied with active, earnest, hard-working pastors. Suppose that we wanted that territory canvassed; now, what arrangement could you suggest as to having that work so done that we would not cross each other's track?

ANS.—I will tell you. We had in Cambridge four evangelical Churches, and the question arose whether we would have a concerted plan of visitation. I thought the thing over. I thought it could have been done, and I said myself, "If this is a spiritual work, we have a mutual religious obligation in these visitations. If, possibly, my Baptist brethren and my Methodist brethren will be stirred up to do the same thing, why, so much the better." The result was as I anticipated. The Baptists did go into the field, the Methodists did go into the field, and they had their reward. Visitors went out from each of these congregations. We thought that if one visit was good for a family, two were better, and three were better still.

QUES.—Was it without objection?

ANS.—There were no objections. In visiting from house to house gossiping was forbidden.

QUES.—Did you continue to visit a family in another Church, after their Church membership was ascertained, every year?

ANS.—O, no, no. Our visitors were instructed to inform the pastors of the other Churches, or me, and I gave the information to those other pastors of the families that have a preference for their Churches.

QUES.—How do you manage the young men? Do you use them in the work of visiting at all?

ANS.—Young men hold young men. We have a separate service for young men. I think the key is a young men's meeting, and if I could have but three young men, I would have a separate meeting, and if it is understood that there is a nucleus of that character, it will draw others. When I went to Cambridge there were three young men who met in such a meeting. When I left Cambridge there were one hundred to one hundred and twenty-five young men meeting in a room for prayer.

QUES.—You think it is better to have young men separate, do you, at the Sunday meeting?

ANS.—Yes, sir, separate. They naturally feel a restraint and lack of freedom in the presence of their elders which they do not by themselves, and it is much better for the young men, and boys especially, in the initial stages of Christian experience, to have a separate meeting.

QUES.—Do you have a boys' meeting?

ANS.—Boys go to the young men's meeting.

QUES.—Do you have a separate meeting for them on Sabbath evening?

ANS.—Yes, sir, on Sabbath evening at six o'clock. The main prayer-meeting is at seven, in the church. I have now a young men's prayer-meeting started. Two or three young men began holding a meeting of that kind, and, after meeting two or three times, they came to see me, and held three or four meetings in my study; then they went to the church. It now numbers ten or twelve, and on Thanksgiving they sent out invitations and had a large meeting of young men. That is going to be a great agency for good in the Cleveland Church.

QUES.—Do you ever have an evening prayer-meeting after the Sunday evening Church service?

ANS.—Well, many of you will probably differ with us on that, but we have our regular prayer-meeting services at the close of the day.

QUES.—You do n't have any sermon at night?

ANS.—Well, it is a union of the two. I believe in casting the net every Sunday.

QUES.—Don't you think that is one of the difficulties, that we never draw in?

ANS.—I do. I tell the people of Cleveland that I am not willing to preach the Gospel every Sunday, and at the close of the day not know what has been done, but in the evening I want to draw the net.

QUES.—How do you conduct the evening services?

ANS.—This net meeting?

QUES.—Yes, sir.

ANS.—I give notice of it in the Sunday-school. The hour is fixed at half-past six or half-past seven to commence Church services or preaching, which is limited, as closely as can be, to an hour, and I say, "There will be a meeting exclusively for prayer following this." At the beginning of it there is opportunity given for any body who wishes to request prayer for any person who may have been touched, or for any unconverted person he may know. That is not over fifteen minutes in length.

QUES.—How many come to those meetings?

ANS.—Every one—invite every one.

QUES.—I want to ask, in regard to the visitors, whether they announce themselves as coming from such and such a Church?

ANS.—They do, invariably.

QUES.—You have spoken of hand-shaking. How far ought the Church members to follow out the hand-shaking?

ANS.—That is a very important question. Properly done, I think it is a great encouragement, especially to strangers, and carries with it something of the Christian hospitality manifested by Christ.

THE MODERATOR:—Is there any thing further?

DR. LEAVITT:—I have been requested to present this resolution or motion:

"This Congress wishes to express its grateful appreciation of the courtesies extended by the Chamber of Commerce, and by the management of the Young Men's Mercantile Library, of this city, and also the kind attentions of the public press."

I move that that be adopted.

The vote being taken, the same was unanimously adopted.

THE MODERATOR:—I want to say that I desire to express my personal gratitude that this Congress assembled in this city, and that I have had the pleasure of meeting so many of the brethren, successful workers in the Lord's vineyard, from different parts of the United States, and I am sure that the influence that will be left in the city will be for good, and I believe that the effect has been of the most

happy character upon all the people who have attended the services, and I, personally, shall bear grateful memories of what has transpired in this place. Now, let us sing Hymn 847:

“Blest be the tie that binds
Our hearts in Christian love.”

The Congress here joined in singing this hymn, after which Rev. Dr. Leavitt led in prayer.

On motion of Rev. Mr. Simpson, the Congress now adjourned, the benediction being pronounced by Rev. Josiah Strong.

ADDRESSES AND PAPERS.

ADDRESS OF WELCOME.

BY REV. JOSIAH STRONG, OF CINCINNATI.

THE meeting of the first Inter-denominational Congress, in the interest of city evangelization, is a notable event. No ordinary occasion could induce so many eminent men and exceedingly busy men to come hundreds of miles to engage in a four days' conference. The interest that has been manifested east and west in this Congress indicates that the public is beginning to be aroused to the fact that there is danger ahead. During the past one hundred years new elements have entered into civilization; new forces have become operative; new tendencies have been developed. Their trend has become apparent, so that it does not require a prophet, or the son of a prophet, to foretell what will be their issue, unless these tendencies are checked.

In illustration of some of the evil forces which are at work in society, permit me to glance at three or four.

1. I will name first, the influence of immigration. And let me hasten to recognize the fact that multitudes of those who are coming to us from across the sea are men of the highest character and intelligence, who are in full sympathy with our civilization, and who are contributing much to our material, intellectual, and spiritual possessions. But no one knows better than these same intelligent foreigners that the average immigrant is a European peasant, one whose life has been subjected to spoliation and wrong, one who associates law with tyranny, and hence his conception of freedom is freedom from law, or, in one word, license. No one knows better than these same intelligent foreigners, that these successive waves of immigration which are beating upon our shores, are depositing the soil which is feeding the roots of many of the most noxious growths of American civilization.

During the four years preceding 1885, we suffered a peaceful invasion of an army more than twice as large as the armed hordes of Goths and Vandals that poured down upon Southern Europe and overwhelmed Rome. During the ninety years preceding 1880, ten million foreigners made their homes in the United States, and seven and a half millions of the number came between 1850 and 1880; that is, three-quarters of the number came in the last third of that period. From a careful study of the causes which regulate immigration, I am satisfied that we have but seen the beginning of this mighty tide which is to flow westward upon our Atlantic coast. Now, immigration, as you know, is bringing to us European socialism, it is bringing the continental Sabbath, it is feeding fat the liquor power. And

when we take a long period, it becomes manifest that immigration is increasing much more rapidly than the whole population.

2. Glance at socialism. There are Christian socialists of moderate views, many of whose demands are altogether reasonable and just, but the great majority of socialists in the United States are the Internationalists, who are anarchists, and who would see society razed to the very foundations. There are many thousands of these men in the United States to-day who are preaching the most sanguinary doctrines. Shortly after the riots in Cincinnati Herr Most spoke to an audience which filled to its utmost capacity, on a stormy night, one of our halls. He began his address by saying that some had connected those riots with his speeches, and, by way of defense, he proceeded to say if the socialists and workmen had arisen in their might, they would not have visited the jails to hang a few murderers, but would have knocked at the palaces of the rich, and his most bloodthirsty utterances were cheered to the echo by voice and hand and foot. That large audience was a sympathetic audience, and Herr Most has found such audiences in every large city in the United States. He is simply the representative of thousands of Internationalists, anarchists. And socialism is growing in the United States much more rapidly than the whole population.

3. Glance at our wealth, which I deem one of the greatest perils now threatening us. Our wealth and its increase are phenomenal. In 1880 it amounted to forty-three billion six hundred and forty-two million dollars. Great Britain is by far the richest nation in the Old World, but already does our wealth exceed hers by two hundred and seventy-six million dollars. Look at the meaning of this marvelous wealth of ours. It is sufficient to buy the Russian and Turkish Empires, the kingdoms of Norway and Sweden, Denmark and Italy, together with all Australia, South Africa, and South America, lands, mines, cities and palaces, ships, flocks, herds, factories, moneys, jewels, thrones, diadems and all, the entire possessions of one hundred and seventy-seven million people. And the most remarkable part of this comparison is found in the fact that, while European wealth represents the accumulations of centuries, the greater portion of ours is the saving of twenty years—from 1860 to 1880. During that period the increase of our wealth, that is, what we saved over and above the expenditures of the most extravagant people and the best fed people on the face of the earth, was ten thousand million dollars—more than the entire wealth of the empire of Russia to be divided among eighty-two million souls. Now, wealth ministers to luxury, and luxury ministers to vice. It renders nations effeminate; it is corruptive. Avarice is growing among us. We may well remember the words of Livy, who said, "Avarice and luxury have been the destruction of every great people." Our wealth is ministering to the growth of Mammon. Our civilization has become intensely materialistic. It is becoming more and more difficult for this people to grasp great spiritual truths. It becomes us to remember that teaching of the Lord Jesus that it is much more difficult to reach the rich with the power of the Gospel than the poor. "How hardly shall they that have riches enter into the kingdom of heaven." And our wealth, my brethren, is increasing much more rapidly than the whole population.

4. Another peril is that of intemperance and the liquor power. Of

course, we can only touch these various points in passing. In 1840 there were used, in the United States, four gallons of intoxicating liquors *per caput*. In 1883 there were used twelve gallons *per caput*. That is, notwithstanding all the agitation by our moral reformers, notwithstanding all the widespread and persistent effort, there are, to-day, three times as much intoxicating liquors used *per caput* as was used in 1840. Intemperance is increasing. The Commissioner of Internal Revenue, in his report for 1883, tells us that there were, at that time, in the United States, 206,970 dealers and manufacturers. And if their saloons, allowing twenty feet front to each, were ranged side by side, they would make an unbroken line from the waters of Lake Michigan at Chicago, to the Atlantic at New York. Here we have an immense capital invested, according to one of the highest authorities in the country, at least a thousand million dollars. Here we have a thousand million dollars dedicated to what? The bribing of legislatures, the corrupting of the ballot the debauching of the voter, the blighting of the home, the destroying of our civilization. And this mighty power is wonderfully organized throughout the country, and boasts its power to control thousands of votes in every considerable city, and the liquor power is increasing more rapidly than our population.

Now, the city, my brethren, has become a menace to our civilization, because in it all these and other evil forces are at the same time enhanced and focalized. The city is the seat of the liquor power. It is the city where the saloon exists and it is multiplied. In 1880, according to the census of the United States, which did not find all of the saloons, by a long way, but which, for purposes of comparison between the city and the country, is sufficiently accurate, there were, east of the Mississippi, in the whole country, one saloon to every 438 of the population; in the city of Cleveland, one saloon to every 192 of the population; in Chicago, one to every 179 of the population; in New York, one to every 171; in Cincinnati, one to every 124. It is the city where the saloons are concentrated. It is the city which is the seat of the liquor power.

And, in like manner, it is the city where wealth is massed. It is the city where we find a congestion of wealth; superfluous riches on the one hand, and dire poverty on the other; the millionaire and the tramp, the one the complement of the other.

Again, we find that socialism is confined almost wholly to the city. And we find, also, that the immigrant is strongly attracted thither. While, in the whole United States, a little less than one-third of the population is foreign by birth or parentage, in the city of Cincinnati 62 per cent are foreign by birth or parentage; in Cleveland, 83 per cent; in Boston, 63 per cent; in New York, 88 per cent; in Chicago, 91 per cent. I say the city is becoming the most serious menace to our civilization, because these several elements of peril are here not only enhanced, but focalized. And in the light of such facts, it is of the utmost significance that the city is growing far more rapidly than the whole population. In 1790 one-thirtieth of our population was found in cities of 8,000 inhabitants or more. In 1880 nearly one-quarter of our population was found in the cities. While the whole population increased during those ninety years twelvefold, the urban population increased eighty-sixfold. At the beginning of the century there were only six cities in the United

States which had a population of 8,000 or more; in 1880 there were 286 cities having such a population. To-day nearly one-quarter, or quite, of all our population is found in cities of 8,000 or more, and more than one-eighth of all our population is found in cities of 100,000 or more. This extraordinary growth of urban population is a characteristic of nineteenth century civilization. And the city will continue to grow more rapidly than the population of the whole country, because the city, as President Seelye has said, is a great labor-saving invention, and the nineteenth century believes in labor-saving inventions. Not only in the United States, England, and Germany, where population is rapidly increasing, do we find the city growing more rapidly than the entire population, but also in France, where population is substantially stationary; also in Ireland, where population is actually decreasing, we find the city is rapidly growing. This is due to the fact that modern manufactories have been, and must necessarily be, concentrated in the city. Plant them in a plain, and a city springs up around them. And it is due to the further fact of rapid transportation afforded by our railways; and as long as we have railways and modern manufactories, the city will continue to grow more rapidly than the whole population.

The time is rapidly coming when our cities are to control the whole nation; and who then will control the cities, if these tendencies to which we have referred continue to grow as they are to-day growing?

We see, then, that in the city is gathered the social dynamite. Our cities are the tainted spots of our civilization. Where, then, is the salt? These are the ulcers upon our body politic. Where is the healing salve of moral and Christian influence?

Compare the city and the country. In 1880 there were, in the whole United States, one evangelical church to every 516 of the population; in Boston, one to 1,600; in New York, one to 2,400; in St. Louis, one to 2,800. The cities are from one-third to one-fifth as well supplied as the whole country with these conserving influences. Divide New York City by a line running east and west along Fourteenth Street, and you find 541,000 souls south of that line, and for these more than one-half a million people there are 111 Protestant churches; that is, one to 5,000 souls. That is to say, here are half a million people only one-tenth as well supplied with moral and Christian influences as the whole country at large averages. And there are wards in New York City, and in every large city in the United States, where there is only one Protestant church to every ten to fifteen thousand souls. That is to say, there are great city populations that are only one-twentieth or one-thirtieth part as well supplied with these conserving influences as the whole Nation at large; and these are the very quarters where the social dynamite is heaped the highest. And yet population is sweeping into our great cities. Our own city of Cincinnati, to-day, has a larger population than the Territories of Arizona and Idaho and Montana, together with Washington Territory and the States of Colorado and Nevada combined.

Such facts make significant a congress called in the interest of city evangelization. "The extreme peril, which will certainly come eventually, and must probably be faced by multitudes who are now living, will arise when, the conditions having been fully prepared, some great industrial or other crisis precipitates an open struggle between the destructive and the

conservative elements of society. As civilization advances, and society becomes more highly organized, commercial transactions will be more complex and immense. As a result, all business relations and industries will be more sensitive. Commercial distress in any great business center will the more surely create wide-spread disaster. Under such conditions industrial paralysis is likely to occur from time to time, more general and more prostrating than any heretofore known. When such a commercial crisis has closed factories by the ten thousand, and wage-workers have been thrown out of employment by the million, when the public lands, which hitherto, at such times, have afforded relief, are all exhausted, when our urban population has been multiplied several fold, and our Cincinnati's have become Chicagos; our Chicagos New Yorks, and our New Yorks Londons; when class antipathies are deepened; when socialistic organizations, armed and drilled, are found in every city, and the ignorant, vicious power of crowded populations has fully found itself; when the corruption of city governments has grown apace; when crops fail, or some gigantic corner doubles the price of bread; with starvation in the home; with idle workmen gathered, sullen and desperate, in the saloons; with unprotected wealth at hand; with the tremendous forces of chemistry within easy reach; then, with *the opportunity, the means, the fit agents, the motive, the temptation to destroy, all brought into evil conjunction*, THEN will come the real test of our institutions; then will appear whether we are capable of self-government.* And the only preparation for that terrible hour is to be found in the evangelization of our cities; and we must remember that, while these fearful forces are gathering might, we are discovering and inventing instruments which will enable them fearfully to express themselves. Since the French Revolution have appeared illuminating gas, petroleum, the revolver, the repeating rifle, the Gatling gun, dynamite. My brethren, we are preparing, in our cities, conditions which render possible a reign of terror that would beggar the scenes of the French Revolution. And the only possible salvation therefrom is to be found in the evangelization of our cities; and the time in which to work that evangelization is all too short.

In view of such facts, the gathering of the first Inter-denominational Congress, in the interest of city evangelization, is an event of extraordinary interest. My brethren, you are come together, not to discuss questions of temporary or local interest, but to seek the solution of mighty problems which concern the Kingdom of Christ, which concern the perpetuity of our free institutions, which concern the continued existence of society itself.

It is gratifying that so wide an interest has been expressed in this gathering. We have received from many eminent men letters expressive of their interest and of their regret that they are unable to be present. I may, not inappropriately, read a very few such:

One from Rev. John H. Barrows, D. D., pastor of the First Presbyterian Church of Chicago. He says: "Your plan is a grand one. The necessity is urgent. I will endeavor to lend my help." We greatly regret to say that circumstances have compelled him to write, later, that he is unable to be present, for he is to marry a wife, and hence can not come—a wife and a husband too.

*"Our Country: Its Possible Future and Its Present Crisis," pp. 143, 144.

I hold in my hand a letter from Rev. J. H. Rylance, D. D., an Episcopal clergyman of New York, who says:

"I regret to say that I foresee I shall not be able to attend the Inter-denominational Congress, to meet in Cincinnati on the 7th prox. Fully and cordially sympathizing with your aims, and impressed with the importance of the questions you propose to consider, I should have been glad to bear my part in the conference; but my work in and about my parish forbids. I am, dear sir, respectfully, J. H. RYLANCE."

One from Dr. W. S. Rainsford, rector of St. George's Episcopal Church, of New York. He says:

"I can not tell you how I regret being compelled to decline the invitation of your committee on program. I would rather attend the proposed Inter-denominational Congress than any gathering I have been invited to since I came to the United States."

He then goes on to say that the undertaking of a mission, at just this time, by twelve Episcopal Churches of New York City, will prevent him being here.

"I can not say how sorry and disappointed I am. Please convey these regrets to the committee. Yours, very faithfully,

"W. S. RAINSFORD."

A letter from President Seelye, of Amherst College:

"Yours of the 20th is received. Your program is most appetizing. Most gladly would I participate in the feast proposed if I was not obliged to be wholly occupied just now in serving other tables. I am crowded with work all the while which I can not forego, and I dare not undertake that to which you call me, though I deeply regret my inability to do so. I must, therefore, though very reluctantly, ask you to excuse me.

"Very truly yours, JULIUS H. SEELYE."

One from Dr. Howard Crosby, pastor of the Fourth Avenue Presbyterian Church of New York City. He says:

"I most heartily approve of the plan, and wish I could take part in its execution, but my many peremptory duties here forbid my leaving the city."

He then explains that they have undertaken a work in the Presbyterian Churches similar to that which the Episcopalians have inaugurated; and they are engaged in it at this very hour.

"I thank the committee for their kind wish that I should be present and act as moderator, and would gladly conform to their desire, if it were possible. Hoping and praying that the Congress may be blest of God to achieve most beneficial results, I am yours, very truly,

"HOWARD CROSBY."

In addition to these letters of appreciation and regret others have been received from Rev. Dr. Pierson, of Philadelphia; from Rev. Dr. McArthur, of New York; from Rev. Dr. Goodwin, of Chicago; Edward Everett Hale, of Boston; President Angell, of Michigan University; Judge Beckner, of

Winchester, Kentucky; George W. Cable, Ex-President Hayes, Rev. Dr. Vincent, and many others.

It is significant, my friends, and most hopeful of the future, that so many denominations should unite in this first Congress in the interest of city evangelization,—a step, let us trust, in the direction of the co-operation that is necessary in order to reaching vast populations effectively, and a step in which we trust the Master himself rejoices.

Brethren of the Congress, I welcome you in the name of the Congregational Union of Cincinnati, in answer to whose call you are assembled. I welcome you in the name of the several denominations that have expressed interest in your coming, and who, together, long for the salting and the saving of the city. You come, not in the interest of any one organization, or Church, or denomination, but in the interest of our common Christianity and of our Christian civilization. In their name we welcome you, and in the name of Him who wept over the city of Jerusalem. And we trust that by your coming we shall be stirred to a deeper longing for the coming of his kingdom, a larger love for human kind, and a more intelligent and helpful sympathy with the neglected, the wretched, the downcast, the degraded and sinning multitudes for whom Christ died. And we pray that the illuminating presence of the Divine Spirit, as a pillar of fire, may go before you, leading you in your discussions into truth that will enable you to present to the public the facts, the terrible perils which darkly threaten our future, and enable you to suggest the remedies which are so urgently demanded.

Brethren of every name, and yet of one Name, that which is above all others, you are thrice welcome to Cincinnati.

RESPONSE.

BY C. L. GOODELL, D. D., OF ST. LOUIS.

MR. CHAIRMAN AND FRIENDS:—The first time I ever looked ■ Cincinnati audience in the face. Pleasant sight. Hope to see it again.

Now, I am surprised at the number of people here. I didn't think so many would come together of a cold Monday night as are present. This is going to be an oak, this organization, but it starts, of necessity, as an acorn, but as an acorn several years old—good start in the beginning, well planted in the opening welcome, able and eloquent and overwhelming in the figures and in the impressions. Now, we want such a Congress as this. When a new planet is needed they discover one and we have its light. When some great new spiritual forces are required to do the world's work, they come up over the horizon into the zenith and do their work and we thank God. Now, this Congress was greatly needed. The time for its birth had come. I am glad of its appearance here in your midst, and that these stand around as godfathers. I am sorry these eminent men that had so much to do at home can't come, but it leaves opportunity for

us that have nothing to do to be here, and while away with you a few days pleasantly, profitably.

I look with intense interest upon this meeting of sound men, of praying men, of thoughtful men, concerning a question that touches every citizen, every father and mother, every Christian, every Church of God. We want to know many things that we hope to learn here, by mutual intercourse and consultation, how to evangelize great cities, how to mold socialism into that brotherhood which is of Christ, how to meet the liquor question. Every body knows, but every body won't. That is the only trouble we have. And so on around all the circle. It is a circle of fiery flame that is hot with death, circling the nation, forcing to the center, flashing high and wide. We want to know how to substitute for these meteoric showers, this light of evil, the steady, fixed, shining of the stars of truth, to bless society and illumine the way of the future, and lead us out grandly right.

Now, we have come to ask questions of each other, and to answer what we can. We have come to ask questions of God's Book, that knows all about it, that has dealt with this class from the beginning. They swarmed, millions of them, around Galilee, they were in Jerusalem. Everywhere God's word came to make manifest these facts. We have the Word still; and there is more light and power in the Book for us, if we will get it out. We hope to. We come to ask questions of God in prayer; of God, *in prayer*. This is a question, more than most, that can be prayed through. It depends so much upon the state of the Christian heart, so much upon the love and brotherhood and tenderness of the Christian Church, the spirit Christians are in, the work they carry forward, the way they do it, the love they put into it, the right hand they give, all this has so much to do, and it is God that can give this, and God only.

We want to question the Holy Spirit, that we may have his blessed and gracious influence that is leading us out into all truth, showing us the ways and the methods by which we may conquer. We want to ask the fruits of experience; and there is something to be learned here, I am sure; for many a man has gone out, at his own venture, upon this dark and troubled sea, with his bark that Christ gave him, as our Lord, himself, went out on Galilee, venturing forth upon these living, turbulent masses, and has come in with some spoil, making gain of some, and has something to say of methods.

We want to ask help to answer all these questions, and go farther into the heart of the gospel of redemption, and get nearer the heart of Christ that was pierced for just these evils.

Now, our brother has drawn a dark picture, to-night. The picture is dark. It has been darkening, as well as lightening. The tares grow, and the wheat, together. The tares grow, and the wheat grows. We see the tares, and they are fearful in their extent, and we say, "How can we do it? How can we do it?" And I came near getting up out of my chair and stopping my brother, and saying, "It is enough! You have already stated more than we can do." But I remembered, then, Christ, with a few of his disciples, went out north-east of the Lake of Galilee, and there were 5,000 people; and the sun was going down, and they were hungry. "Now, send ye the people home." He said, "Give ye them to eat." "We give these 5,000 people to eat! We do it! Why, in the wallet there are only

five loaves and three fishes. What are they among so many?" Now, our human ability, with reference to these, is just in comparison. It is a vast work to do, and what have we to do it with? "Five loaves and a few small fishes." What is that? What power is that among so many? And it is appalling. And man has not the power. But, sir, Christ lives, and Christ multiplied the five loaves and the fishes and fed the 5,000, and there were twelve baskets left. Christ lives. He came to meet these problems. He came to mix in just such conventions, and lead us out into the truths we need. You go at night and try to drive the owls home with a broom, and start the bats to their hiding places, and you never can do it. One bat will beat a thousand housewives, and one owl, think of getting him home in the darkness! But, let the sun come up, with its beauteous rays, its dawning, its full light, and, look! every bat gone! Not an owl in sight! Gone; the field clear. Let the Lord Jesus Christ shine out in the power he presents to save this world, and socialism, intemperance, infidelity, and Sabbath-breaking, these owls and bats that dwell in the darkness, they go, they go; no longer any in sight.

Now, I believe, and you believe, and we believe with a mighty faith, that Jesus Christ is going to conquer; and save the world; faith mightier than the stars. We will here, to-night, get a new grip of faith, a new lease of power, a new vision of the King immortal, eternal, but not invisible to those that love him.

"Give ye them to eat." Now, when we go out and give them to eat, we find our one loaf grows into five, and our five multiplies into twenty, our twenty into hundreds. We find the mysterious presence and power of the Lord in our work, these human souls made in the image of God; and when we go in his spirit, we go not in vain. We go to conquer. "Give ye them to eat." And so multitudes are fed; and so the light shines upon us, and the darkness flies away.

Now, the apostles said, "Be ye enlarged." Enlarged! Paul presses this at two or three points. We want more enlargement of vision here. Scientific truth is enlarging; enlarged in government. The science of government is enlarging; enlarged in this world, because geography and history are fast enlarging. We want to be enlarged in our faith; enlarged in our trust in God, to do this mighty work for the world he has made and redeemed. We want an enlarged view of our duties, and a clear conception that God will give us power to conquer, surely and certainly, and as fast as it is sought; and he will, he will! He will, in Cincinnati, and in Chicago, and in New York; he will everywhere. It is his mission. He lives for it. This is the era of salvation. He delighteth in mercy, and came to the world to save it, to conquer all these evils you have spoken of, and greater ones, and he will. What we need is prayer, and faith, and confidence, and trust, and that kind of organization for work which comes by prayer and faith and confidence, and we shall see great things.

Now, I might state—it is time to stop, but I see this audience looks too well, and it will tempt me on, I am afraid. You see, the attention of the country, of the Christian Church everywhere, is called to these facts. It is a great gain to know our troubles, our wants. The attention of the Church of Christ is everywhere called to the poor and the outcast and the wretched in the cities, and the work is well begun, and well begun is half done. This thing is do-able. It is at our door. It is for our social and

temporal interest, as well as our interests spiritual and eternal. You can do it. It can be done, and strengthen the Church in doing it.

Now, another interest, akin to this, and one which, indeed, has opened out upon the Church in the country in a very beautiful and hopeful way. Centuries and centuries ago Pharaoh's daughter looked down into a cradle and saw a child, and went for the child and saved it out of the cradle of bulrushes, smiled upon it, and took it home and mothered it. She was a pagan, but it was a grand Christian work. It was the mother-love, under God's guidance, and God gave the child which was stirring it. Now, the smile that went over her face, the gladness that glowed in her soul, from saving the child on the banks of the river, is like that which comes to every daughter that saves the child, that brings in the waifs, that mothers those that have no mother. How beautiful it is! And the work is begun, like the work among the wretched and the poor; and it is going on, and God will bless the daughters and strengthen the Church.

When Peter's wife's mother, that lay sick of a fever, was cured by our Lord, she got right up and ministered to him; did something back. And that is the way always. The daughters that mother the children, the fathers that keep the mission schools, those that work in various ways and places, they rise right up and minister back; and there is joy in the heart of such workers, clear to the heart's core.

And now, I say, I do not know what could be greater, more for the strengthening and upbuilding of the Christian life, than to take hold of this very work, with all of its difficulties and vexations, and do it. What power it would give to the Church! What comfort and strength it would yield to every Christian heart!

I thank you for the welcome. I take my part; and, in behalf of all that are here from abroad, give you most cordial thanks. We promise not to exhaust our inkstands every time we read a paper, or to lose our breath, from length, every time we speak. We hope to do good; we are sure we shall get good.

It is a delightful thing to come under your roofs and to dwell with you in these days of peace and prayer and confidence. God bless you all.

THE MENACE OF THE MODERN CITY TO OUR CIVILIZATION.

BY LYMAN ABBOTT, D. D., OF NEW YORK.

I TRUST the members of the Congress will not regard it as in any wise ■ disrespect to this body that I have no paper to read. It has been so long my custom to speak in audiences without notes that I felt I should be trammelled, rather than aided, with ■ document before me; and I shall speak, therefore, as is my wont, from preparation, but not from manuscript.

It is perhaps proper for me to say of the topic that has been assigned me that it is not self-assigned. I should myself, perhaps, have chosen

another. Sanguine and optimistic by nature, always hopeful of the future, always looking forward, never back—not enough back, I sometimes think—always expecting the golden age before, and not behind, having great faith in the power of the Anglo-Saxon race, and perhaps a little greater faith in the power of that particular form of the Anglo-Saxon race which inhabits this continent, and certainly a still greater and profounder faith in the power of the Gospel which is in our hands, and which we believe is for the redemption, not here and there of individuals gathered out of the wreck, but for the redemption of the nations and of the whole earth, and of the kingdoms of all the earth, that they may become the kingdoms of our Lord and of his Son, I always like to look, rather, toward the future than toward the past, toward reform than toward the evils that are to be reformed. And if this morning I paint a dark picture, it is not because I think there is no light in the picture, but because I have been appointed to that task, and I am so good—what shall I say?—an Episcopalian, that I always work well under bishop's orders.

It is forty years since De Tocqueville, the greatest prophet among all political economical writers, pointed to the city as the great menace and peril to American civilization; and yet, when De Tocqueville wrote his words of warning, declaring that the greatest danger to the American Republic was from the character of our institutions, and the character of the population in our cities, there was no such threat in them as there is to-day. The peril is greatly increased, and the apparent remedies have not kept pace with the peril. Still I think we should all be agreed to that argument or discussion that the remedy which De Tocqueville pointed out is one which can not be applied, the existence of a great standing army under the control of the Nation for the government of local populations. The tendency of American civilization is gregarious. The first years of the American Commonwealth were years of a sparse and a scattered population, and of a rural industry. With the card and our spinning wheel we spun our own wool into yarn, and not unfrequently the loom was the accompaniment of the spinning-wheel, and the industry was localized and domestic. The farmer fattened his own pork; our commerce was carried on largely by individual effort; wagons did the transportation of the country on highways that were free to every one. The towns were small, the farms small and numerous. The invention of machinery and concentration of capital, the elaboration and organization of labor in every department and phase of life, has changed all that. Spinning is done for us by a thousand spindles under a single roof; the weaving by a hundred looms; the pigs are slaughtered at the rate of—I forget how many—a minute, in the great cattle yard in Chicago. The rural industries have given place to great compacted organized industries, and the great compacted organized industries necessitate a great compacted organized population. Our people, therefore, are gathered in very compact quarters, in very compact cities. We wonder at the density of the population of Pekin, but we forget there are wards in New York City in which the population is more dense than in any quarter in Pekin. We wonder at the density of the population of some Chinese districts, and we forget that there are wards in our great cities where there are actually more men, women, and children to the square foot of land than there are of bodies in any cemetery in the country.

When De Tocqueville wrote his words of warning, seven-eighths of the population lived in rural communities. To-day nearly, if not quite, one-fourth of the population live in cities of over eight thousand each. This is the first great fact that we have to face—a gathering of our people into great cities, a gathering that is under compulsion, a gathering that is in some sense a necessity of modern civilization, a gathering that is the produce of organized labor and the introduction of machinery.

In the second place, these cities which are thus the centers of a dense population, are the centers of a foreign population. We have great cities in America, but we have no great American cities. There are German cities, Irish cities, Hungarian cities, Polish cities, every thing but American cities. It was stated here last night that the foreign-born population of Chicago, and the children of foreigners, is ninety-one per cent, if it was reported to me right, of the population of that city. Dr. Connor reported to us seventy-seven per cent, according to the statistics of 1884. I will take the smaller figure, because I desire to be clearly within bounds, although I believe the larger figure is according to the latest statistics. Sixty-two per cent of the population of Cleveland is foreigners or the children of foreign parents. Something like fifty per cent of the population of your city is foreign born. Just how much are the children of foreign parents I do not know. New York City is the largest German city in the world, with possibly one exception, and absolutely the city in which all the various dialects of the German language can be heard to greater perfection—or greater imperfection—which way you please—than any other German city in the world. This is the second great fact we have to look at. Our cities are not only centers of dense population, but of great foreign populations, and we have been doing every thing we can to stimulate our foreign growth. If we had been content, as a nation, to grow as rapidly as nature would allow, we might have digested and assimilated our foreign population as fast as they came here. We have not been so content. We have stimulated the foreign growth by our legislation, by our homestead laws, by our tax laws, by organized cities of industry to some extent, by our missionaries abroad seeking to bring immigration hither, some of them political and some of them religious, that is, if Mormonism may be called religion. We have not only opened our doors to the world—that perhaps was wise—but we have sent out our missionaries, not of the Cross, but of commerce, and of industry, and of wealth-gathering, that we might bring in the lame and the halt and the blind, from the highways and the hedges of the globe. It was a risky experiment. We have yet to meet the evil results of it.

I do not think that any of you here will imagine that I desire to take part with those who would close the gates and build the walls and shut every Chinaman out from our Pacific coast, or the Pole and the Hungarian from the eastern one. But it is one thing to leave the doors open and allow Nature herself—that is God—to regulate the great migratory system; it is another to use artificial methods to accumulate and acquire a population faster than we can educate and assimilate it. That is what we have been doing. We have yet to learn whether we have been doing wisely or unwisely in it.

We have got more gold and silver out of our hills, more coal out of our mountains, more grain out of our prairies, more railroads along our

river streams, but whether we have more purity, more education, more intelligence, more virtue, more manhood, that remains to be seen.

In the third place, our cities are the great herding places of foreigners, for the most part uneducated for freedom and unfamiliar with the principles of a free government, or without—not absolutely without, then there would be no hope, but increasingly without—the two great conserving institutions of modern Christian civilization, the Church and the home. We have churches in our cities, rich, beautiful, luxurious churches, but the great herding places of foreign people are churchless. The average church provision for the country is one church to about every eight hundred. The average church provision for the rural populations is about one church to every five or six hundred. The average provision of churches in our great cities is one to every 1,000, 2,500, 2,800; and there are wards in the city of New York where there is not a church, Roman Catholic, Jew, Christian, Orthodox, Heterodox, all massed together, where there is not a church for every 5,000 of population. Not only that, not only have we great wards and districts that are almost absolutely churchless, but the church provision for our foreign population has been steadily decreasing. It is less this year than it was in the last decade; less in the last decade than it was in the decade preceding. Let me read you some figures.

In 1830 there was, in New York City, a place of worship for each 1,800 of the population; in 1840, the same, I give round numbers, not exact figures; in 1850, one to 2,000 of the population; in 1860, one to 2,344; in 1870, one to 2,004—there was an increase that decade; in 1880, one to 2,468—on the whole a decrease; and that decrease is still more marked in Chicago. In 1840, one church to every 747; in 1850, one church to every 1,000; in 1860, one church to every 1,300; in 1870, one church to every 1,600; in 1880, one church to every 2,000; in 1885, one church to every 2,254.

Our Churches are steadily decreasing in their capacity to reach and lay hold upon the great masses in the herded wards, in the crowded wards of our great cities.

And still more conservative things even than the Church, and more fundamental, antedating it, preceding it in time, preceding it in importance, is the home; and the great, sad, tragic fact of our great cities is that they are, to a large extent, filled with a homeless population. In the city of New York it is estimated that there are about two hundred thousand families. About thirteen thousand of those families live in homes of their own. The other one hundred and eighty-seven thousand live in tenement houses, flats, boarding houses and hotels. If there is any thing more pitiful than the sight of the children of the poor in the streets of one of the lower wards of New York, finding their only play-ground on the hard sidewalk, it is the picture of the children of the rich, in one of the parks of the city of New York, with the average nurse looking after them, cribbed, cabined and confined, and forbidden all natural life and natural motion. A home without a yard, a home without a play-ground, a home without any opportunity for free development of the natural activity of childhood, except that which is to be found upon the public street, or in the public park, a home in a tenement house, a home in squalor and wretchedness, a home in dirt and filth, a home in which the whole surrounding drags down with the irresistible attraction of gravitation, which no thrift, no cleanli-

ness and no earnestness of purpose is powerful enough to counteract. Only, at the very outside, one-tenth of the families in the city of New York have in any wise what can be called homes of their own, in the true, bright, large, Christian sense of the term. I do not know what the proportion here is, nor in Chicago. Probably it is worse in our own narrow island of New York; but then, you had asked me to tell you the worst, this morning.

Do you know what a tenement house is? Did you ever really visit one? Do you know how the ninety-cents-a-day men live? Did you ever go into one of their dwelling places and see? Let me read you a picture:

"There are two great evils," says Bishop Henry C. Potter, "rotting the very fiber of New York life. One is drink, to which the poor are driven by the dismal, dirty, and foul condition of their homes. The other evil is the social evil, and the enforced herding together in tenement houses of men, women, and children, like animals." One or two illustrations from a paper by Charles F. Wingate. He says a few specific instances will better illustrate this than any general statement could do. "A Sister of Charity, passing through a hallway in a Leight Street tenement, came to a half-door leading into a bedroom, the upper half of which was open. A woman sat within, stripped to the waist combing her hair regardless of observation. Another Sister told of an English woman, above the ordinary grade, who slept in the same bed with her two sons, aged thirteen and fourteen, and seemed to take it as a matter of course. A newsboy who came to the Duane Street Lodging House, when asked why he did not stay at home, told Mr. O'Connor, the superintendent, that there was no room, as there were seven sleeping in the bed already"—and I should think not much room. "In a Cherry Street rear tenement, a woman of decent appearance showed me an inside bedroom where her two grown up sons occupied one bed and she another. In a Leight Street basement, occupied as a store, a woman and her husband with four children, including a girl of twenty, slept in the rear of the store on two beds and a lounge. In a one-story shanty, situated on a vacant lot in the suburbs of the city, an English tailor and his wife keep a candy store and live by mending clothing. Cats, birds, goats, and three huge dogs form a part of the household. To avoid the dog tax, these animals are never let out of doors. In addition to this menagerie, a woman and four children were taken as boarders for several weeks, and in that time one child died,"—happy child; it died!

A gregarious and dense population, largely foreign, no Church, homeless! Is there any thing more? Consider a moment the sanitary conditions in these great cities, with all our skill and all our art, imperfect in the four great conditions of life—air, water, light, and drainage; multitudines living where scarcely ever a ray of sunlight enters their room. Pure water more difficult to get, I was going to say, than pure wine—if you know any thing more difficult than that I will substitute it, the wise man, to-day, hesitating, at least, to drink the Cochituate of Boston, or the Croton of New York, unless first it has been purified and put into the form of coffee or of tea. Air, sunlight, and pure water wanting, and filth abounding. The city of Chicago pours its filth into the lake, and then runs its pipe out a little further, a couple of miles or so, to drink the water which has been poisoned, and hopes to escape the poison. I hope

they do. In New York we pour our filth into the tidal waters that sweep it back and forth, back and forth to either side of our great city, and make it, I think, the most malarial spot on the continent. We have yet to learn how, in these great cities to attend to the commonest and simplest conditions of life. These are the generic unsanitary conditions; while, if you go to the lower wards, where filth rots and festers on the streets, and in the alley ways, the worst breeding places of cholera, typhoid fever, and other diseases, which sends its seeds on the wings of the wind to all parts of the city and to all parts of the country, you add to the blackness of the picture. It is not necessary to go into statistics and compare the death rate of our great cities with the death rate of the rural population. It might be done. It is enough to point generically and broadly to the unsanitary condition of our great cities.

Carlisle has somewhere said that "enforced idleness is the Englishman's hell." There are to-day, according to the best reports in the newspapers, something between 350,000 and 500,000 willing workers in America who are living in that hell, men and women who are willing to work and want to work, but who can not get the work to do. Some of them are ignorant, some of them are unthrifty, most of them are unskilled, but, nevertheless, it remains there are 350,000 willing hands that can not find a job they can take hold of. I believe the population of Cincinnati is about 350,000. Imagine for one moment what the condition of things would be if Cincinnati were struck with a paralysis; if every steamboat wheel on the Ohio River were stopped, if every car stood still on its track; if every shop man, shop girl, were idle behind the counter, if no purchaser came in to buy a bit of goods, if no machinery ran its busy round, and played its busy music, if no tap of any shoemaker were heard upon his lap-stone, if no buzz of any spinning wheel, if no clank of any loom were to be heard, imagine for a moment a paralysis resting upon this great city of Cincinnati and it standing absolutely idle, as though the fairy of our childhood that put the prince to sleep, with all his retinue, had cast a spell of slumber on this city, and you have a faint picture, a *faint* picture only, of the truth that faces us to-day. 350,000 willing workers, at the smallest estimate, struck with paralysis, unable to find remunerative toil! And out of these workers is recruited a great army of dependent people, paupers, criminals. One in every 120 of our nation's population, statisticians tell us to-day, is dependent upon the industry of the rest. That is a large number, four or five hundred thousand of our population are dependent upon the industry of the other people. Pauperism is becoming an actual problem in our American life. It has not been until recently. Our wealth has been so great, our opportunities so large, possibly our national policy so wise—I will not say as to that, but however that may be, up to within a comparatively short time, any able-bodied man, or any able-bodied woman, in America, needed to ask pity of no one; he could take care of himself; even she could take care of herself. It is true no longer. The great burden of pauperism that has crushed out China and crushed out India, and is crushing the life out of Germany and of Prussia—in Germany where half of the people have only \$150 a year to feed a family on—and Great Britain; the pauperism that has beaten out the life of Ireland, and beats out the life of many Englishmen in England, is beginning to press hard and heavily upon America.

And out of this two winged army, the unemployed and the paupers, there grows another army, the army of vice and of crime. The moment a man utters the aphorism, "The world owes me a living," he has taken the first step towards crime. The moment he concludes that other people ought to take care of him, and he will depend upon their charity, he has taken the next step towards crime; for the step from the conclusion, "The rich man owes me a living," to the conclusion "I will take it from him if he don't give it to me," is a very short one, one easily taken. And the burglars, and the thieves, and the pickpockets, and the sneak thieves, and all this great army, are recruited from the pauper and the unemployed and the idle class—except the thieves that steal banks and insurance companies and railroads. I had the figures here, I thought,—I see I have mislaid them,—showing the number of arrests in your own city, according to a paper contributed to the *Christian Union* by Dr. French. It is enough to say that those arrests indicate, in round figures, 12,000 arrests in the year, out of a population of 350,000. You may make your own estimate as to the proportion of the criminal class in the city of Cincinnati. And I do not imagine it is greater in Cincinnati than in Chicago or New York or any other of our great cities.

Bad air and bad physical conditions of every kind are the first great promoters of the liquor shops. Some one has very wisely said, "It is a question whether pauperism produces drink, or drink produces pauperism." They act and re-act on one another. And our great cities are the gathering places of the liquor shops. I do not wonder myself at the existence of the saloon. I do not wonder myself that when the working-man, who has slept in a dark, foul, vitiated air, awakes in the morning with a dull and leaden head, and with blood that refuses to course through his veins, and with all his activities lulled and deadened by the unhealthy atmosphere in which he has slept, and he knows that a glass of whisky will start the machinery going for that day, as it will, I do not wonder that he goes and gets it. I do not wonder that the working-man, who comes home at night—no not home! who goes to his tenement house at night, with the brawling children, with the filthy air, with the ill-cooked victuals, with perhaps a thriftless, and careless, and ignorant wife, with no comfort and no home, and no fireside such as you and I have to sit down in, I do not wonder that he goes to his club. And the saloon is his club. I am not defending him; I am not defending the saloon, I am only trying to get before you the fact, which I think all students of that problem more or less clearly recognize, that the great feeder of the saloon is the unhealthy, immoral, and physical conditions surrounding the poor and the working classes. However that may be, there is the saloon. In one ward of New York City, and a pretty well-behaved, decent ward it is, there is one Church to every 3,000 of the population, Roman Catholic, Jew, Christian, pagan, all combined, one temple of any sort to every 3,000 of the population, and one saloon to every 200 of the population; and that is a temperate ward. I am told you have one saloon here to every hundred of the population; and from my ride down Vine Street last Sunday morning I should think it was true.

Our cities are gathering places of people, foreign people, who don't understand, and have not been educated for liberty. They are great gathering places where we need the steadying and conserving influence of the

Church and of the home; they are gathering places where the tide of crime naturally tends, as by the law of gravitation; and they are the gathering places of saloons and liquor shops, that stimulate every thing that is base and that degrade every thing that is noble.

And now will you excuse me if I add another thought? Yes, I know you would not excuse me if I did not tell you just exactly what I think. The dangerous classes are not of the poor classes, they are not of the rich classes. Some of the greatest dangers to our modern civilization come from some representatives of the wealthiest and the cultured classes. I recognize the veritable truth in the term, "Merchant prince." I recognize the truth that there are no nobler men on God's earth than some of those who are stewards of large properties, and use them as stewards and ■ men that are to account to God therefor. But it is also true, in New York City—I do n't know how it may be in Cincinnati—that there is a corruption undermining our legislative body—no, it does not any longer; it has taken that long ago (laughter)—our board of aldermen, which corrupts and destroys our city government for the sake of wealth; that there is a power of avarice and of money getting that corrupts the very sources of our political life, that buys judges, that buys legislatures, that buys all political powers, in order that it may use the State for greater self-accumulation. And so our cities come to be, not primarily, not chiefly through the existence of the pauper class, but through the existence of unprincipled money-getting men of that class, they come to be the centers of political corruption. Appertain: Boston dominated by a political ring. New York City, with its Tweed ring. Chicago with its ring, and Cincinnati not, if the newspapers are to be trusted, immaculate.

One word more on those features of this peril, and I shall have finished that. There is a steady tendency on the part of the wealthy and the cultured to escape from the city. They are drawing off from it into the suburbs. Every city is more and more coming to be two cities. Fifth Avenue and the Five Points in New York, or Central Avenue and the Back Bay in Boston, "Over the Rhine" and Walnut Hills in Cincinnati, are as far apart from each other as the North Pole from the South Pole. We put all our yeast in one pan and all our dough in the other, and expect the dough to rise of itself.

And now, although I shall in some sense, anticipate what is to be said by others, I trust I may be pardoned if I say a few words briefly respecting the direction in which we are to look and work for reform and for relief.

And, in the first place, such a gathering as this is itself ■ hopeful indication. The fact that, on such a day as this, through such weather as this, under such circumstances as these, there is such a congregation as this gathered in this house is itself a hopeful indication. It means, fellow-citizens, that we are no longer asleep; at least not sound asleep. It indicates that we are, at last, beginning to wake up and to know that there is peril, and that there is a duty. It indicates that we are beginning to realize more and more that we have something else to do in these great cities of ours than to make money, and gather money, and hoard money to be used by and by, either now for ourselves, or by and by for beneficence, may be to do good, and may be to do harm. It indicates that we are beginning to recognize the fact that we are our brother's keeper, and

that every man owes a duty to his fellow-men, and that we are beginning to find out what our duty is, and to do it if we can. I congratulate you, and I go back to my work with better heart, because of this gathering, and because of the witness it bears to the earnestness of purpose and to the reality of purpose that is in the hearts of men upon this subject. But it is very evident, if I have at all sketched aright the evils that menace the civilization of the modern city, it is evident that no one reform is a specific, and no one remedy will avail.

In the first place we need, as citizens, to pay a larger and closer attention to our city government. Lieber, I think it is, who says, that the problem of city government is the most difficult and perplexing problem of modern times: It has puzzled Paris, it has puzzled London, it is perplexing and puzzling us, and no man has yet found the solution of it, and we shall not find the solution of it by leaving it in the hands of such city fathers as we do leave it in the hands of in the city of New York; we shall not find the solution of it by moving out of the city to escape our taxes, and leaving the people that are in the city to go their own way, as they do in Boston; we shall not find the way, unless, with mind and heart and self-denial and hand, we take hold of the problem. And I do not, for one, believe that we shall find the remedy by taking the power of government out of the city and putting it into the legislature. We did try that in New York City, and the result of it has been to take the corruption out of the city and put it into the legislature. I believe the city government should rest upon the people who live in the city, not upon the people who live in the country. Bad city government endangers only indirectly and remotely your rural populations. It therefore is not safe to intrust government in the city to rural population as represented by the legislature.

The direction in which we are to look for good city government is in concentrated responsibility, the mayor having large powers, and, therefore, large responsibilities, and in the duty recognized by every citizen, to do his share to put the city government on a right basis and hold it in the right track.

In the second place, we need a new political economy. I believe that De Tocqueville was right, who said, "There is needed a new science of government for the new world." I am glad that Prof. Ely is to be here this afternoon, who has made such ample study of the subject, and who will speak upon it. I only wish beforehand to indorse his paper before he has signed his name to the note, for I am sure it will be worthy of every man's indorsement. The old notion that government is simply a piece of machinery, simply a police force, simply an army guarded to keep order, must give place to the recognition of the fact that the community is a body politic; that it has great interests and great duties; that there are many things which it must do as a body politic; that no man has a right to live in filth and in corruption in a ward in one city, brooding the typhoid fever that may enter your home and my home, and may carry our children off; that it is our duty by the command of God laid upon us, to see that the city government requires a decent regard for those conditions that are necessary for the moral and intellectual and physical well-being of the whole community.

There is a large field, too, for social, industrial, and moral reform. I do not know why it is we can not recognize the fact that one reason why

people drink is because they are thirsty, and give them something else to drink than liquor. In Edinburgh coffee houses have been so great a success that some of the liquor-keepers themselves have started temperance coffee houses, because they pay better than whisky. A man may start in New York City at the City Hall park and walk to Union Square, a distance of two miles, on a hot Summer's day, and the only place where he can get a drink of water is a bar. It is a shame in this nineteenth century that that should be true in any Christian city. I have a bit of legislation to suggest to you, throwing it out simply by way of hint, that when you get your license system established in Ohio—you are a long time getting it, it seems to me—that you provide that every licensed liquor shop shall establish in front of the door a fountain of cold water. [Laughter.] At least let the man have his choice.

And finally, I think we need to change our conception, in some measure, as to the functions of the Christian Church, the work of the Christian Church, and the methods of the Christian Church. Perhaps it will be excused in the editor of the *Christian Union*, if Christian union is a little bit of a hobby with him. There is a great deal of selfishness in our denominationalism, subtle selfishness; if you please, consecrated selfishness; if you like the phrase, pious selfishness; but selfishness all the same. It is about time we stopped putting before us, as the prime end of our work, the establishment of self-supporting Churches, and put in the place of it the establishment of self-supporting Christians. There are wards in all our cities where a self-supporting Church can not be maintained, and if we Congregationalists are going to work simply for Congregationalism, and you Episcopalians simply for Episcopacy, and you Presbyterians simply for Presbyterianism, we shall leave these barren wastes as barren and as waste as we have found them. And the time has come, it long since came, when it is the duty of every Christian man, and of every Christian Church to bear some share in an absolutely unselfish missionary for our great cities. I thank God to-day for what the Episcopalians are doing in the city of New York. My son told me that the other night he was walking down Broadway, about half-past five o'clock, on his way from the office, and he found the rector of one of the great Episcopal Churches of New York City—I will give you his name; I am glad, on the whole, that he is not here to-day, for I think perhaps he is in better business than to be here even, Dr. Rainsford—standing on the corner of Broadway and Fifth Streets, and with his own hand distributing posters, inviting people to come to the services at the mission. We want that spirit in our Churches, and that spirit in our ministers, and that spirit in our work. You will not understand me as intimating there is none. You will not understand me as undertaking here to criticise my brethren, many of whom have done more work with their little finger in the mission than I have done with my whole hand combined. God forbid. But I am here to say, as one bearing testimony, which I am sure you will bear as well, that there is in all an unselfish and an absolute consecrated missionary work in our great cities. In the time of Simon De Monfort, the Franciscan Friars came preaching in the cities of England. They were pest-holes; every one of them was a pest-hole. The friars sang and preached in the streets; they conducted what I may call Moody services, if you will excuse anachronism; they scattered the seeds of the Gospel; they scattered the seeds of

light, such as they possessed in that time, in all those cities and those suburbs. There were no Franciscan Friars doing such work in France. The centuries went by, and in the seventeenth and eighteenth centuries every city in England was a center of liberalism, and of thought, and of liberty, standing upon Puritan faith and upon the Bible, and saving England in the hour of her peril and her danger; and every city in France was the center of revolutionary flame that deluged the empire in one vast sheet. Whether our cities are centers of light, and of liberty, and of civilization, or centers of revolutionary fire and flame, depends upon whether our Christian Churches have the spirit of those old Franciscan Friars or no. [Great applause.]

ADDRESS OF REV. GEORGE A. THAYER, OF CINCINNATI.

MR. MODERATOR AND MEMBERS OF THE CONGRESS,—I am sorry that my small artillery is not brought up simply to close the contest, instead of carrying on the heavier fighting, which I had hoped was to be reserved for the distinguished gentleman from abroad.

The problem which our Brother Abbott has stated has its dark colors, which I do not feel it incumbent upon me just here and now to deepen or intensify. It may be that we need to be more thoroughly acquainted with the deepest facts of the case than we are. It may be that we are too torpid in the midst of a mighty peril, lulled to sleep, as we may imagine a great many people were yesterday in the face of that fierce north-west blast which swept down so suddenly and keenly upon many unprotected people upon the plains. When men are nearest to freezing to death they are apt to feel most content. However it may be, the office that I have set before myself in the twenty minutes that were assigned to me is to help you by helping myself to look at the facts as they may be presented upon their somewhat favorable side, as well as to glance at the unsatisfactory and unpromising aspect of things. There is always danger, in dealing with the enemy, that you overestimate his forces. It was the accusation, pretty well grounded, I think, against that most admirable general of the Union Army who has just died, McClellan, that he not merely, like a good general, saw his enemy's strength at its utmost, but he saw a strength which did not exist. He was not merely put upon his guard to do his best, but he was often cowed and made timid, when a blow struck would have brought victory. We, in our cities, are not dealing simply with hosts of evil, an irresistible army; we are working for one great cause of humanizing the world, in connection with the very allies whom we, as ministers of Churches, are not always too frank to recognize. There is goodly authority for the belief that he who casts out devils is for us, on our part, whether or no he trains in our immediate discipleship. There are a great many modern forces at work, co-operative with the Christian Church, to bring about that better era for which we always hope and pray. It would be most lamentable, indeed, if it were not so, if it were not the case, ladies and gentlemen, that these nineteen centuries of Christian

faith and endeavor had so penetrated the institutions of modern society as to make them unconsciously, unwillingly, if you please, co-operative with the Christian Church. It would indicate that Christianity was hardly the power for converting and redeeming the world which we had been taught to believe it was. So, here in our cities, there are forces that work with us, which we want to recognize, even if they are not of our relationship. And let me illustrate how one, actuated by strong denominational bias, may spurn or improperly deprecate an ally which is one rather to be wooed. The Roman Catholic Church, concerning which I wish to speak nothing but kindness, has the most bitter hostility to the public school system. It has a reason for its bitterness. It can conceive of no education as useful to man which does not keep the man altogether within the folds of its true faith. It therefore says that common education, which only attempts to mold the manners and the rudimentary morals of children, is a Godless education. I think we, as Protestants, can not, in the slightest degree, assent to the position of the Catholic Church. I think I may very boldly say that any Protestant who does not recognize that the modern system of popular education is on the side of his religion, is a reactionary Protestant; is imbued with the spirit of that Church from which Protestantism emerged.

Now we may look at some of the forces which are working, of a different sort, and with our strong denominational bias and our strong Christian prejudices, fail to recognize that these instrumentalities do a work, after a fashion, that is wholesome. If I were not trespassing upon a topic which is going to come up two or three days hence, and on which I do not suppose I shall have any voice, I might allude to that somewhat delicate matter for discussion, the admissibility into Christian homes of the Sunday newspaper. I have just been in the midst of some readings of ministerial discussion upon that subject, and I confess it was a little depressing to me to see how utterly the weight of ministerial sentiment is on the side hostile to Sunday newspapers. I am not going into that discussion, but I say that that element of hostility was undoubtedly unwise. Take now one of the enemies of the Christian Church which has its strongest hold in the city, this enemy that we call skepticism. Skepticism may mean one thing that is very bad, against which we can do nothing but set our faces as flint. It may mean another thing with which we want to deal wisely, frankly, reasonably; there is skepticism which is the result of the revolt of men against the moral law; a skepticism which proceeds from wickedness, a skepticism which hates all good, on the principle that the rogue hates the halter. It is no doubt very wide-spread, very deep-seated in the world. It is as old as sin, as old as evil. There is a skepticism which proceeds from a knowledge which may not be precisely held by you and me, which is honest, the product of honest doubt, a doubt meeting with difficulties which you and I have not contemplated. Such a skepticism, for illustration, as you may find among a considerable number of Germans. Some of them are men of learning and culture, of character and public spirit.

How are we to deal with that sort of skepticism which finds its strongest hold where men congregate together? Certainly in a different way from that which we should apply to skepticism that is of badness. So I might go on step by step illustrating the possible false methods of Christian evangelization and the opposite more just, wise, and rational methods.

Then again, we need to remember that as the modern Church goes on

with its tremendous traditions of the past, as the Church of to-day is the product of nineteen centuries, it has sent out, into colonies, very many of its old allies upon whom it depended for much of its strength. For illustration, reading a day or two ago a biography of Dr. Chalmers; that mighty Scotchman, I discovered how his great St. John's Church in Glasgow illustrated what a man of genius could perform in various departments besides that of merely preaching the Gospel from the pulpit.

One of his first steps was to make the charities of Glasgow more rational. The charities of Scotland were, I believe, at that time, distributed by the Churches, and distributed carelessly, unwisely, in the spirit of the old Catholic Church, which recognized as worthy poverty every application for aid. Dr. Chalmers reduced the expenditures within his parish, as they were permitted to be exercised through him by the city authorities, some eighty or ninety per cent. He did it, not to the detriment of any body's body or soul, but to the elevation of the classes whom he sought to treat. That was one of the functions of the Christian Church then, which it has not altogether foregone, but which it is turning over to other co-laborers in the great field of humanity. So, in that very place of Glasgow, Dr. Chalmers taught seven hundred children, imparted the first rudiments of common school education to them. We have no such function. Other people can do it better than we. We have the State on our side, we have the great mass of indifference to religion, if you please, on our side. The great masses of Germans, who are outside of the Church, as well as those who are in it, are thoroughly and heartily in love with the public school system. These are colonies that have gone out from the Church. They still work with us, although they are not, strictly speaking, of us.

Now, turning to the negative sides of the case. As to the hostile forces to religion and morals in the city, there can be no sort of doubt that the aggregation of people in great cities is, at the beginning of things, unfavorable to belief. The desire for novelty is more alert in the city than it is in scattered country places. You will remember that that word which now is synonymous with hostility to Christianity, "Paganism," simply meant, in primitive times, the faith of the country folks. The Pagans were the dwellers in the country towns. They were not, however, irreligious. They were simply people who clung tenaciously to the old forms, to the faiths of their fathers and grandfathers. That venerable structure, the Roman polytheism, had its tender and holy aspect to these people, and they, not unnaturally, nor improperly, for their light, clung to it until they were sure of something better to take its place. When the city life began to be created, then Christianity had its mightiest rallying points, its great centers of power.

Now in our modern times, the desire of novelty is still felt in the cities. The old traditions of morals and faith are not retained as tenaciously in our great crowded centers as they are in the rural districts, and we have to recognize that fact, and deal with it. The friction of mind with mind makes men susceptible to influences which are bad, as well as to those which are good.

Again, here in our great cities the multitudinous resources of the human mind, its various means of amusements, recreation, and thought, diminish the power of moral and religious principles over the hearts and brains of great masses of well to do and intelligent people. There was an advan-

tage which the Church in the old good times had, that it was the sole resource of people. But see what manifold resources to divert men's minds from the thought of the everlasting life the people have to-day: the theater, the various concert halls, the newspaper, art, literature in its manifold and higher forms. These all absorb men's attention, and the pulpit and Sunday preaching and week-day religious services have to compete on very unequal terms with all of these forces. And moreover, this multitude of diverse interests makes the mass of well to do and intelligent people less ready to engage in any common cause for the regeneration of the city or of the world.

Besides their congenial occupations at home, various luxuries debilitate the courage of the mass of our intelligent people for any great humanizing moral and religious work. We find that that is the secret of the impossibility of getting our people to work actively for civil reform. It is not that in Cincinnati, or in New York, or in Boston, or in Philadelphia, there are more bad men than there are good. Far otherwise. It is simply that the good men are too sensuous, too selfish, too indolent, too absorbed in their own satisfactions, too timid lest they may run the risk of having some blow struck at their property or other precious interests, to unite as heartily as the necessities of the case demand. They see nothing at stake so important as the little, narrow life of theirs.

We know how, too, the congregation of the bad in any great communities gives them courage. You remember that in the Roman times it was once suggested that the slaves might be properly designated by some badge. A wise man remarked that that would be to add to the perils of the situation, that they would then realize their numbers, and it would be impossible to keep them in subjection. There may be no badge which designates the bad men of a great city, but there is a secret understanding. There are manifold ways of bringing them in sympathy with one another, which gives them that courage which they do not possess when they are scattered throughout the land.

Then, what have we to bring to bear upon these weak and wicked classes as they are combined? We have, for the most part, simply the Church, with its instrumentalities of preaching and of prayer-meetings. Admirable and indispensable as these forces are for exercising a power to redeem the wandering, they are not sufficient for the work of conquering the badness of a great city. They are potent instrumentalities, but they are only a few among many. You may take the best organized Sunday-school system in the world, and it is far too weak for doing the business which it ought to do for coping with the enemy as it has to meet him in a great city. Our voluntary system—and we are all, I suppose, or the larger portion of us, under that system—sends to the various Churches in the cities the men whom the congregations are able to pay, whom, for one reason or other, good or bad, they prefer among all the ministers we can give to them. If some mighty hierarchy were to look down over the cities of the world, in the interest of Christianizing it, and seek to do the very best thing which could be done for the prosperity of the Church, it would proceed, I think, in a somewhat different way. How does a commander, a Napoleon, or a Von Moltke, any great general, who means to conquer a country proceed to work? He does not send his generals and subordinates out at hap-hazard. At the strategic points he puts picked men,

other men who have the genius for precisely that sort of work. He recognizes that there are diverse talents in this world, and by discriminating, he recognizes the fact that one man at one point, for a specific work, and another man at another particular point in the field, is the better man. So, it would enable the Churches to accomplish a hundred fold more than we do if some of us, my friends, could be sent out of the city, and some sagacious overseer—I will not use the word bishop, as some of us may stumble against it—some sagacious overseer were to know who the men of genius and virtue and piety were, to be put here and there in the great cities, with hands untied, with only the obligation upon them to work for God and humanity according to their genius. This is a Utopian dream, I suppose; we shall have to plod on in our old ways, and yet it is a pity that things could not be better done than we do under our voluntary systems, or than even the establishment in England does them. If the Christian Church wants to know the reasons of its inefficiency, I think it may find at least one of them in its persistent failure to recognize that new times demand more vigorous measures, and some times more vigorous men.

Wendell Phillips, in one of his many invectives against the chronic order of things, set before his hearers some forcible principles with regard to how Christianity should deal with this modern world, which we may ponder here and now. Here, he said, in the great city of New York—and he cited the name of a newspaper, which in these latter days is not what it then was; it was then an unscrupulous newspaper, dealing in slander and innuendo with regard to the repute of good and worthy men, but, at the same time, a paper of tremendous power, backed up by large wealth—here is this great newspaper, he says, that carries to the people of Wall Street the information which they must have in regard to the rise and fall of stocks, that carries to the various business interests just the facts that they must have, if they are to win in the competitions of life, in every department of interest; while for the minister it has the news which he wants and must have, and for which he pays the price, leaving aside all other newspapers. What ought the Christian Church to do in a like exigency? asks Mr. Phillips. It ought to have the consecration in it to place along side of that infamous sheet, with its mighty power, a consecrated sheet, not a goody sheet, not a sheet edited by weak minds, filled with cant, but a sheet edited by brains and backed by capital, working simply for the interest of man, and for the bringing to pass the kingdom of God upon earth. That is the Utopian dream of Mr. Phillips. I am glad to feel, as I look over the great cities, that whether the Christian Church is doing the thing, or not, there are cultivated, high-toned men, who are infusing a better spirit into the newspapers, and making them allies of faith and morality. Let us thank God for so much. But let us wonder if the Christian Church has not yet a great deal to do in that direction; if it has not been faithless to its opportunities.

Take another illustration by Mr. Phillips also. Here, he said, at every corner, in New York, and in Boston, and in all the great cities of the country, is a brilliantly lighted saloon. Its bars are adorned in the highest art, and every thing that can allure the weak and wayward is there. On the stormiest night its light and warmth gleam out over the

sidewalk. In the midst of Sunday the wayfarer may refresh himself, if it be refreshment. We ought to set alongside of that saloon, on the opposite corner, that enticement to virtue and purity which, in the long run, would be profitable, but which at the beginning would not be a paying investment. Yet it is interesting to see how there may be paying investments to offset saloons, and equally interesting, my friends, to see how a conscientious and Christian effort may sometimes hinder these investments from doing their full work. I was interested, on my first and only visit to the city of Liverpool, in wandering around amongst the dense and squalid population, in seeing everywhere, on the best corners, the bright blue shops, painted blue that they might be seen from afar, of the British workmen's organization, as it was called, the British workmen's coffee houses, the cocoa houses. There is a multitude of them in Liverpool. They were established by members of the Churches for the purpose of being an offset to the saloons, and at any hour in the working day the working man and clerk, and well-to-do man, may go in there; and, for a penny, or two pence, or three pence, whatever he pleases, get the warm and refreshing drink and food which he desires, far better and purer than he could get in the saloon on the opposite side. They have done an inestimable work in the interest of temperance and of all virtue. And yet, here is the drawback. On Sunday, when the streets of Liverpool are swarming with the working classes, and every beer shop has its door wide open, and you may find them filled with girls, women, men, and boys, standing and drinking at the bar, the British working-men's restaurants are shut up. There may be wisdom in observing the Sunday so rigorously that the foul wrong of drunkenness is left free to do its worst upon the day of rest. There seems to me to be an unwisdom in it.

These were some of the illustrations which Mr. Phillips used most forcibly, and they hint to us possibilities by which we may combat the enemy of our great cities.

I know I am exceeding the time allotted me, and I will close with one single injunction. The Christian minister, the minister of religion to-day, is not merely a preacher. He ought to be a friend and ally to every thing which redeems the mind and character of men, every thing which gives men a better hold upon life, that brings nearer the perfect reign of justice, humanity, and all cleanliness here upon earth. He ought not to be a man merely knowing theology and versed in the ordinary methods of evangelization. He ought to know something about the charitable work of the city. He ought to know, and watch over most scrupulously, the educational work of the city. And that is one of the points which the ministers, most of all, can protect vigorously. He ought to have a care and concern for the sanitary measures of the city, which will give it better houses for the poor, cleaner streets for the poor, and more abundant parks for the resorts of the poor, better facilities of travel in cheap cars and coaches. Nothing that is human ought to be alien to the minister, but, in all these respects that uplift and educate the city, he ought, by virtue of his education and his leisure, to be the leader.

It has been in the past, it is to-day, it always will be, that a little nucleus of devoted people in the Church shall be the stronghold from which shall go out the reforms that purify and regenerate great cities. But it is also true that there will be many of our allies outside of the Churches,

who, for one reason or another, good or bad, are not organically united with us. If we can find these men working in the interests of social economy, or of education, or of faith, or of whatever conduces to public virtue, though we can not find them going all the way with us, let us at least walk frankly with them half of the way. If we can find any body who will co-operate to make our three thousand saloons in Cincinnati fifteen hundred saloons, let us thank God and agree with him that fifteen hundred is better than three thousand, and say that he is our ally. In every direction we need to study the duty of combination. When bad men unite, then good men must combine. They must welcome as their friends and allies every one who believes in the ideal side of life, the side represented by man's brain, conscience, and faith. For it is the recognition of this ideal side of our humanity which has lifted man from the barbarianism of the past, and has steadily brought him nearer to that perfect social and moral order which was called, of old, the kingdom of God; an end which, sooner or later, despite all delays, the world is sure to reach. [Great applause.]

SOCIALISM.*

BY PROFESSOR RICHARD T. ELY,

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"COMMUNISM means barbarism, but Socialism means, or wishes to mean, co-operation and community of interests, sympathy, the giving to the hands not so large a share as to the brains, but a larger share than hitherto in the wealth they must combine to produce—means, in short, the practical application of Christianity to life, and has in it the secret of an orderly and benign reconstruction." These words, taken from James Russell Lowell's remarkable address on Democracy, point to a distinction between allied movements which it is necessary for us at the outset to consider carefully, if we would avoid the vague, absurd, and self-contradictory ideas which are too often found in papers and addresses on Socialism. What is the kernel of Socialism? What is its organic idea about which all others must be grouped, and in which alone may be found an explanation of this world-wide movement? It is the search for distributive justice, for justice in the distribution of those material economic goods which serve as the basis of the higher spiritual life of man. Its aim is to inaugurate a system in which recompense shall more nearly correspond to service rendered than is at present the case. But this is not all. Socialism is social system. It is a belief in far-reaching co-operation of man with his fellows. It implies that the great Architect of the universe never designed us to lead a self-centered, self-absorbed existence, but meant that we should find completeness and fullness of satisfaction only in that broader stream of life which, beginning away back thousands of years ago in primeval man, and leading thence to God himself as its fountain and source, has flowed on unceasingly during all the ages that have gone, and has come

*This paper, read by Professor Ely at the Congress, December 8th, was published in the *Andover Review* for February, 1886.

down to us in rich and varied development through an ever-enlarging humanity. It is the opposite of individualism, which is social disintegration—which is Cain asking, indignantly, "Am I my brother's keeper?" which, in our time, is anarchy and dynamite. Taken in this strict sense, we are nearly all of us Socialists. But there is a more restricted meaning of the word which would exclude an overwhelming majority, even of the best Christians, and of the world's ablest thinkers. Men recognize, as a rule, the necessity of combination, and perceive that certain functions must be transferred to those compulsory co-operative associations which we call State, township, municipality, but they are inclined to reserve the larger part of what may be called our economic life—the life which has to do with the acquisition, distribution, and consumption of material goods—they are inclined, I say, to reserve the larger part of this life to the individual and to voluntary combinations of individuals. It is believed, even by those who, at the call of duty, would sell all that they have and give to the poor, that in this way men in society can attain their highest perfection. But there are those who deny this, holding that both the production and distribution of economic goods should be transferred to organized social bodies—to federal government, to the State, and to its various subdivisions. This carries with it the ownership by the people, in their collective capacity, of the means of production, and also the public direction of production, while products, in so far as they consist of articles for consumption and enjoyment, still remain private property.

In its pure form it recognizes differences in capacities and proposes to mete out reward in proportion to services to society. Saint Simon, its earliest representative, furnishes its motto—"From each one according to his capacity, to each one according to his works."

One kind of Socialism is Communism, which finds justice in equality. Holding still to the co-operative commonwealth, its adherents maintain that the demands of social ethics are met only when the needs of all are regarded as of equal weight. Louis Blanc, purest and noblest of communists, has given us its essence in these words: "From each one according to his capacity, to each one according to his needs." High ground is taken in defense of this position. Says Louis Blanc: "Man has received of Nature certain faculties—faculties of loving, of knowing, of acting. But these have by no means been given him that he should exercise them solitarily; they are but the supreme indication of that which each one owes to the society of which he is a member; and this indication each one bears written in his organization in letters of fire. If you are twice as strong as your neighbor, it is a proof that Nature has destined you to have a double burden. If your intelligence is superior, it is a sign that your mission is to scatter about you more light. Weakness is creditor of strength; ignorance of learning. The more a man can (*peut*) the more he ought (*doit*); and this is the meaning of those beautiful words of the Gospel: 'Whosoever will be chief among you, let him be your servant.'"

A third theory to which the term Socialism is applied is Anarchism. This is, however, an anti-social theory, as it attacks social organization, not merely the present form of industrial society, but any compulsory combination among men whatever. All control of man over man is regarded by the adherents of anarchy as oppression. Anarchism means unlimited *laissez-faire*. It is the logical outcome of individualism—"One

of Jefferson's maxims," says a writer in one of the organs of the anarchists, was "The best government is that which governs least." If this is true,

"The very best government of all
Is that which governs not at all."

Holding that government is an evil, the Anarchist will not admit that it is a necessary one, but wishes to abolish it altogether. It is plain that anarchy can have little fellowship with Socialism, which regards the State as a necessary good, as one of the greatest goods, as in fact the greatest of all earthly institutions, and that one in which and through which our race must attain its highest perfection. Yet the two are classed together, and the reasons for this are not difficult to discover. First, both are labor movements, and people, as a rule, little given to critical discrimination are attracted rather by superficial resemblance, than by radical differences which lie a little below the surface. In the second place, both often wish to make room for regenerated society by a violent overthrow of existing institutions, and thus find in their revolutionary tendencies points of contract. This is particularly the case with extremists of both classes. Destruction appears at times so all-important to them in the present crisis that they can sink other differences temporarily as of minor significance. In the third place, even Anarchists often believe that the future form of society will be co-operative, though devoid of regulative force or central authority. They maintain that individuals will voluntarily work together in local groups or communes, and that these co-operative and autonomous communes will freely unite in federations for common purposes. The principle of authority is in their eyes, the root of all evil. It is thus that most of the Anarchists consider themselves as communists, and call themselves Communistic Anarchists.

We have, then, under consideration three forms of what has been called the economic philosophy of the suffering classes. And the word philosophy is well chosen, for it reveals the depth of ignorance, which still prevails in regard to Socialism and Communism. You would, indeed, imagine, from the frightened allusions to street-car riots, dynamite explosions, general incendiarism, and universal plunder, which often accompany the mention of socialism, that it was a word used to express a devilish combination of all crimes, and not various theories of the fundamental principles of industrial society. It is evident that there is nothing sinful in any of these theories, Socialism, Communism, Anarchism; though the last named is apt to become a practical denial of human brotherhood, and denial of human brotherhood is practical atheism, and usually has its legitimate conclusion as theoretical atheism. Atheism and individualism, for example, went hand in hand in the era of the French Revolution, when at one time ordinary combinations of laborers and even capitalists were forbidden by law, and now individualism and atheism support and sustain each other in John Most and his followers. Communism and Socialism have the closest affinity with Christianity, and the strongest objection to be urged against them, is that their ideal is too high for the life of earth. While, then, there may be nothing to be urged on ethical grounds against theories in themselves, we may find, on the one hand, that there are practical difficulties standing in the way of their realization, and on the other, that certain plans formed with a view to their attainment are morally wrong. Such is often the case.

Let us, however, at this point, consider briefly the progress of Socialism. Some twenty years ago a French scholar wrote an account of Socialism, in which he treated the topic as one chiefly of historical interest, as a system of exploded and out-lived errors. The ink was scarcely dry on his paper before socialism again awakened from what proved to be but a sleep, and in France it has since then continued to grow in power. At that same time, while people had not yet ceased protesting that the patient, phlegmatic German working-man could never be moved by Utopias, Ferdinand Lasalle was laying the foundation of that democratic party which now causes the monarchs of Germany to sit uneasily on their thrones. Ten years ago English laborers were regarded as so pre-eminently practical and sensible as never to be led away by the speculations of continental dreamers, and the allurements of an earthly Paradise, while to-day, all English periodicals are full of Socialism, several clubs and organizations, embracing learned and gifted men, are devoting themselves to its propagation. An English political leader like Joseph Chamberlain is adopting some of its radical demands, and making them part of the platform of a rapidly growing party, and the prediction is ventured, that the social revolution will first be accomplished in England.

Five years ago men were boasting that the pure air of Republican America was so uncongenial as to afford no nourishment to that imported European social product, which proposed to substitute state help for the independent activity so characteristic of our genius, and so dearly prized among us. To-day the number of its adherents is increasing with astounding rapidity, and is already of considerable proportions. It is making its way into powerful organizations, composed largely of native Americans, and the number of Socialistic periodicals published in English is almost daily increasing, while the most successful semi-Socialistic work of the age was written by an American, and was first published in New York City. I refer, of course, to Henry George's "Progress and Poverty."

Now, I wish to say something about the mission of the Church at the present time. Why should the Church have any mission in this matter? it may be asked. Because the welfare of men is something which must necessarily concern all Christians; because as no one can be a Christian who lives for himself, so every Christian, in so far as he is animated by the Christ-spirit—and only in so far is he Christian—is earnestly solicitous for the welfare of his fellow-men. He is bound, then, to give heed to a new social system pressing forward which professes to be able to make men better and happier—not merely to supplant want and poverty by abundance, but to furnish a more adequate basis for the development of heart, soul, and mind than the world has yet seen. There is still another very special reason why the Church should concern herself with social science. She is not obliged to look at these questions from the stand-point of the rich and powerful. To her it belongs, pre-eminently, to take a righteous attitude in all questions of the day, untrammelled by all worldly considerations, and bold with the fearlessness of God's champion. She has never failed when she has done this, for, whenever she has stood for absolute right, she has withstood the assaults of the devil, and has emerged with greater strength from each conflict; and her days of humiliation have been the days of compromise, when with unfaith she has truckled to the powers of earth and bargained with the world, the flesh, and

the devil. My friend, Professor Macy, of Iowa College, Grinnell, expresses clearly the duty of the Church with respect to social science, in these words:

"The preacher is to be, in an important sense, the originator of true social science; his work is to render possible such a science.

"The physical scientist needs no preacher. There is an external material thing which compels belief. For the most part, men have no selfish interest in believing other than the truth in regard to the material world. Those who devote themselves to the study of matter are led, naturally, into a truth-loving, and truth-telling spirit, and they can laugh at the preacher. But those who devote themselves to the study of the conflicting interests of men have on their hands altogether a different task. There is no external material thing to solve their doubts, and men prefer to believe that which is not true; and when they believe the truth, they often think it best to pretend to believe the false.

"Falsehood, deception, lying, and above all, an honest and dogged belief in error—these are athwart the path which might lead to a real social science. And who can tackle these better than the preacher?"

Socialism is dangerous only in so far as it is animated by an unchristian spirit, since it is otherwise simply a theory of society, which must be debated and accepted or rejected on its merits. It is plain, then, that the duty of the Church is to seek to gain influence with the masses through which it is proposed to realize these various social ideals.

The power of the Protestant Church is undoubtedly weak where it ought to be strongest. Let us examine very briefly the actual condition of things.

The Catholic Church has ever provided largely for the poor, and at the time of the Reformation vast treasures were in her possession, which had been received from those who desired to benefit the sufferers of earth. It has been estimated that one-third of the soil of England belonged to religious bodies at the time Henry VIII began the confiscation of Church property. Now, how did this happen? Why, it was due to an impulse received from Christ, the Head of the Church, and this force which our Savior breathed into the Church permeated it through and through at the beginning.

The earliest Christian institution is the order of Deacons, which may be traced back to the seven chosen by the Apostles to minister to the poor and needy. Says Dean Stanley: "It was the oldest ecclesiastical function; the most ancient of the Holy Orders. It was grounded on the elevation of the care of the poor to the rank of a religious service. It was the proclamation of truth that social questions are to take the first place among religious instructions. It was the recognition of political economy as part of religious knowledge. The Deacons became the first preachers of Christianity. They were the first evangelists, because they were first to find their way to the homes of the poor. They were the constructors of the most solid and durable of the institutions of Christianity, namely: the institutions of charity and beneficence. It is worthy of notice in passing that Stanley's master, Dr. Arnold, often expressed an earnest desire to see the order of Deacons revived as a democratic institution with respect to the hierarchy in the Church. The order of Deacons ought, he thought, to be something between the clergy and the laity, the deacons following secu-

lar calling, and thus enabling us, to use his words, "to see that union of the Christian ministry with the common business of life, which would be such a benefit both to the clergy and the laity."

The Church at the beginning of history was more than democratic; it was a social democracy, and for a time pure communism attained in the external as well as in the internal relations of the Church. "Neither, said any," of the first Christians, "that ought of the things which he possessed was his own; but they had all things common." There were no cruel social lines among them, separating one from another and condemning to loneliness those unable to stand the test of some artificial shibboleth, and forming hostile classes with diverse interests and different manner of thoughts and feeling. Preferences and affinities there doubtless were, but no social lines. How could there be? They were brothers, and "the multitude of them that believed were of one heart and of one soul." This is what unworldliness means, but social lines are identical with fashion and worldliness. This is why it was so hard for a rich man to enter into the kingdom of heaven. They were and are the natural representatives of the worldly spirit, and it is a greater load which must be lifted before a change—a regeneration—can take place. Yet there was no compromise with wealth for the sake of what it might do, either with Christ or among his disciples. When the rich young man came to the promised Messiah of his people seeking salvation, our Lord with divine insight went right to the heart of things: "Renounce the world—not in a vague and general way—but sell all that thou hast and give to the poor." The young man went away sorrowful, for he had great possessions. Thus it was that Christ could sigh for the rich as those who had great burdens to carry. "Verily, I say unto you that a rich man shall hardly enter into the kingdom of heaven." And I apprehend that as large a measure of the grace of God is required to save the wealthy to-day as two thousand years ago, but to enter into a Church organization has often become a very different thing from entering into the kingdom of heaven. We thus see what was the character of the early Church, and I take it this spirit has remained in the Catholic Church more largely than in others, because as an organization it reaches back farther into the days of primitive Christianity. It is doubtless true that gifts were perverted and that that which had been set apart for the great body of the Church and for the elevation of men had in too many cases been used to support idle beggars and lascivious friars. There has been much controversy about the contributions of the monasteries to the poor, but notwithstanding all that has been said to the contrary, Thorold Rogers, doubtless the best authority on this subject, states what he considers the facts of the case in these words: "That the monasteries were renowned for their alms-giving is certain—but some orders were under special duties. The Hospitallers were bound to relieve casual destitution. So again the preaching and begging friars were the nurses of the sick. There were houses where rolls of bread and beer were given to all wayfarers, houses where the sick were tended, clothed, and fed, particularly the lepers. In the universal destruction of these establishments, the hardest instruments of Henry's purposes interceded for the retention of some amongst the most meritorious, useful, and unblemished of them."

The early democratic and communistic spirit has never quite died out of the Catholic Church, and in our day she finds room within her organi-

zation for so radical a Christian socialist as Baron Von Ketteler, bishop of Mainz. The Catholic Church now in spite of her non-progressive character, in spite of all her iniquitous alliances with princes in its days of degeneracy, for the repression of freedom, still holds largely on to the masses and maintains what we may call a feeling with them. She, better than many others, understands their aims, purposes, and aspirations. Three illustrations of this may be taken from the history of the last few months. When the insulted girls employed in a large New York factory revolted against the misuse a foreman made of his position, and quit their employment, a Catholic priest was chosen as an arbitrator, and when later the employer broke his promises to submit to the decision of the arbitrators, he uttered words of righteous indignation. I know of no other Christian minister in New York who ventured a word of protest. In a Protestant paper—and in that one which particularly tries to be fair with the laborers—I have seen cruelly unjust aspersions cast upon the largest labor organization in this country, the Knights of Labor, while the only fair article about this same order in the religious press which has come to my notice was in a Catholic paper and written by a Catholic priest. It was not a difference of good will so much as a difference of knowledge. The Catholic revealed an acquaintance with the movements of the masses—the Protestant, ignorance.

But a few weeks since when the Knights of Labor wished to present a piece of silver to one of their successful candidates, a Catholic priest was chosen to make the presentation speech.

Now as a Protestant, I naturally think that Protestant Christianity is, on the whole, nearer the true path, but it seems to me that the Church organizations which represent it may in many cases be traced back to founders who were pre-eminently of the world—nobles, princes, and scholars.

As a rule it seems to me that these ecclesiastical Protestant organizations are comparatively new and are the product of a spirit not of the people. In other words, Protestant ecclesiasticism seems to me aristocratic rather than popular, and it does not appear to have carried down to our time so well as Catholic ecclesiasticism, the early communistic spirit of apostolic Christianity. This may in part explain the fact that the Protestant clergy are as a body so far away from the masses and understand so little their manner of thought and of expression and their aspirations, that they repel them when they wish to draw them, that they do them cruel injustice even when they strive to be fair. Thus it has come to pass that not one religious weekly of prominence understands these questions of labor well enough to talk to laborers intelligently about them. The remedy of this state of things is obvious, being better information and more careful study of social problems. To-day there are thousands writing and preaching about Socialism who never read two works by Socialists in all their lives. To-day there are—one is tempted to say—tens of thousands writing and talking about the labor movement who never read either the constitution of a trade's union or six consecutive numbers of a labor paper—who never even read half a dozen of the hundreds of labor papers in the country, and who have no personal acquaintance with a single representative of this movement. Every thing said is based on hearsay and reports of enemies. To-day thousands of men and women in small communities scattered through the United States, are living as they say,

in the warmth and in the light of Communism. Yet I will venture to say that not one in ten of the writers on Socialism in the religious press ever visited a single one of these communities. In view of all these facts is the lack of influence of the Church a matter of surprise? Why, this is not common honesty to condemn men unheard, but long custom has hardened our conscience in these matters. If, then, I may be permitted to give advice to Church members interested in these topics, it is this: Take one or more of the periodicals representing various phases of the labor movement like *John Swinton's Paper*, the *Chicago Alarm*, the *Haverhill (Mass.) Laborer*, the *New Yorker Volkszeitung*, the *English Commonwealth*, become acquainted with the leaders, and also the rank and file of the labor army. Join worthy organizations, like the Knights of Labor, use your influence in them for good, put your shoulder to the wheel and help them to move their load. This has not been done in the past, and I believe that it is true that in no great country has organized labor and in fact the entire labor movement been so isolated, so shut off from the influence of learned, gifted, Christian men, as in the United States. Yet it is precisely in organized labor that one of our greatest economists, Thorold Rogers, sees the only hope for the artisan, factory, and urban classes, and while not prepared to go so far, I must confess that I see in our labor organizations one of the most hopeful signs for our future moral, social, and economic development. In England, men of whom our age may be proud, men like Thomas Hughes, Charles Kingsley, Frederick Denison Maurice, E. Vansittart Neale, and John Malcolm Ludlow, have gone down to the laborer, and have taken him by the hand and said: Let us walk together. Through them a good influence has been brought to bear on the entire English labor movement, and it is largely on that account that it occupies so high an ethical plain. It is on this account that English co-operation, the successor to Christian socialism, has become infused with a spirit higher than that of mere buying and selling, and has achieved a grand success. I must point out here cases of omission, two lost opportunities on the part of the Church. When the laborers of Massachusetts, fifty years ago, formed a trade's union in Boston, they seem to have had an attachment to the Church which does not exist now. They desired to have religious services on the Fourth of July, and applied to twenty-one of our Churches for the use of their structures; every one refused the request, and not a clergyman could be had to ask a blessing.

Last Summer I was at Haverhill, where the laborers were just on the point of failure in their attempt to work a co-operative hat factory. Their workmanship appears to have been satisfactory, and the orders were so large and so numerous that they could not be filled without delay. Enthusiasm was abundant, good feeling, devotion, and harmony, were not wanting. Men, boys, and girls, invested their small earnings in stock, and it was a pleasure to go through the shop with an eager bright-eyed little man, who proudly informed me that he too owned stock in the factory. But there was that usual weakness among enterprises of laboring men—as well as among many other undertakings—poor financiering and deficient credit. What opportunity was there for some substantial Christian business man of Haverhill to come forward and give them a little friendly aid and counsel on their way to security. They did not ask nor did they appear to need a cent in charity, and I believe that there were one hun-

dred professing Christians in Haverhill who could have saved them, and that without any loss—perhaps even with gain. But not one offered his services, nor do I find any evidence that the Christian people of Haverhill even offered assistance to these struggling laborers.

It was not then surprising to me to hear that among the young working-men in that town, in good old New England, not one in ten attended Church—that one who did so was considered an odd fellow—nor can I say that I was surprised when told by one of the working classes in New York, that not one in fifty of his associates attended Church. This same man assured me that Christian ideas could be presented to the laborers in their gatherings, but not under that name. Church, religion, God, Christianity, he told me, stood to the laborers for every thing that was mean, hateful, and tyrannical. Yet when these laborers who reject Christianity as it is in our Churches, speak of Christ, it is often with touching reverence as a noble soul who sympathized with the trials of their class, and when they denounce religion, they will affirm at times, "We are the only true Christians," and I do believe that among the masses in America, there never was such hunger and thirst for real Christianity as to-day. What they complain of in substance is not that there is too much Christianity, but that there is too little, not that people are Christians, but that there is such a divergence between profession and practice—that the Church has become "of the world;" that it has been captured by the rich and made a part of the mechanism of fashion, that pews have doors and locks, and that the aisles are guarded by ushers not merely to show people in, but to keep them out; that Church privileges are sold—at times even literally auctioned off for money.

Now, in all I have said about the Church, Protestant and Catholic, I would not be misunderstood; I beg it to be remembered, on the one hand, that the shortness of the time compels me to leave much unsaid, on the other, that I am no theologian. I simply express the honest convictions to which the study of social science has brought me; convictions to which I would doubtless have never come in any other way. Nor must it be supposed that I am disheartened about the condition of Protestant Christianity. At times I am a little despondent, but as I tell my friends among the laborers who maintain that as the Church is supported by wealth, she must necessarily cringe to wealth, there always has been, and there is now, in the Church, a conscience to which you can appeal, a more sensitive conscience than can be found in any other body, and she is still the best friend the poor man has. And is not this very "Inter-Denominational Congress" a most hopeful sign, an augury pointing to a new reformation within the Church—a great, popular, and democratic movement? And when this comes, there can be no doubt that Christ will, through the Church, again appeal to the masses, and that the common people will hear him gladly.

Let us look at our topic from another point of view. What does it mean that men of extraordinary ability and of devotion paralleled only in the history of the Christian Church have advocated Socialism? Is the cause to be sought in some fundamental and evil principle like envy? That is incredible and can be alleged only by ignorance or malice. No, as Bismarck several years ago acknowledged in the Imperial Parliament of Germany, there must be at least a kernel of truth in these theories. It is

conceivable that the most gifted men should be so absorbed in the contemplation of a partial truth as to lose sight of a larger whole, for this is a common historical occurrence, but that they should invent a tissue of undiluted falsehood and induce hundreds of thousands in the most highly civilized lands of the world to follow them year after year is impossible. Now it is for Christians to put away prejudice and to ascertain this truth whatever it may be and help to make it part of our public economic life.

First, then, we must grant without reservation that the present form of society is a most imperfect one. Scarcely a political economist of note is likely to deny this. Our social, economic mechanism never works very well and is continually getting so much out of order that we fear it is going to break down entirely, as indeed it does often enough for hundreds of thousands. It might be compared to a lame man who limps along in a poor, awkward kind of way until falling he is finally assisted to his feet by a passer-by, and can continue his journey only when supported by a crutch—a shattered crutch which groans and creaks so frightfully that the wretched fellow is in constant terror lest it should give way and he should fall and smash every bone in his body. One half a million idle hands seeking employment; idle land and unused natural resources; millions upon millions of capital vainly seeking for avenues through which it may become fruitful; people crying with hunger because too much wheat is grown; people shivering with cold because too much warm clothing has been brought on the market. Such is the undeniable situation. Strange phenomena! Long ago John Stuart Mill in opposing Communism said if our present forms of economic life could not be improved and if it were necessary to make a choice between that and Communism, all the difficulties, great and small, of Communism would be but as dust in the balance.

Yes, our economic mechanism works imperfectly and is enormously wasteful. Have you thought of the incalculable wastes of our social system? *e. g.*, of private competition in the supply of gas and still more in our railroad world? Has it occurred to you that from the standpoint of society every needless parallel railroad line is a waste of vast resources which ought to be utilized for the benefit of the people? Did it ever occur to you that where two trains were run to do what one might equally well accomplish, there was a waste of economic goods which might have brought comfort to many a distressed family? An authority in these matters has told me that he supposed it would be possible to construct a railroad system which would answer the purposes of the people of the United States equally well, for a thousand millions less than it would cost now to build our present system. A thousand millions of waste! or an equivalent of comfortable homes for a million families—five millions and more of people—one tenth of our population! The truth in Socialism and Communism does not lie, however, solely in negation. They emphasize in needed manner certain positive principles. There are in economic and industrial society several principles and the welfare of the people depends upon their harmonious development. These principles may be called the individual, the social, the communistic, and the associative. The individual principle is that which regulates private industrial activities—private economics, if the expression may be used. The propelling motive ought to be self-interest—not, however, selfishness—the first is consistent with love to our neighbors, the second is anarchical.

The social principle is that of Socialism, and there is a great deal of Socialism in every organized society, and to avoid sinful waste of Nature's bounties, it ought in many cases to be increased. When the state employs postal agents of various grades it strives and should strive in increasing degree to exact from each one service in proportion to capacity and to mete out reward in proportion to services rendered. This is the only sound principle of civil administration. One of the chief causes of advancement in the modern state is the extension of Socialism, and it must be borne in mind that the distinction between self-help and state-help is apt to be misleading. The state is not something apart from the people; it is the people; and certainly in a republic state-help is only one form of self-help, and in learning how to use this kind of self-help men have grown in intelligence, discipline, and self-restraint, and thus have promoted the development of civilization.

One of its chief functions is to keep the way open for individual initiation and activity and to furnish to individuals, as has well been said, "the conditions of development, but not the development itself." As a matter of fact, it is a common phenomenon of our life to see the avenues to economic well-being locked against individuals by other individuals and private associations. What has been said of the social principle holds largely with reference to the communistic principle—from each one according to his capacity; to each one according to his needs. The extension of this principle has made our life fuller and richer. Examples where it obtains are public parks and public schools. I may remark in passing that our chief sphere for the application of Communism is the Church. As it is the only principle which we can think of as governing the kingdom of heaven, it ought to prevail in the internal economy of that body which represents the kingdom of heaven on earth, the Christian Church. Each one must contribute in proportion to his means and receive in proportion to his needs. It is monstrous to think of buying a favored place in God's house.

Simon the Sorcerer once thought to purchase a privilege by money, but he had not grasped the first fundamental principle of Christianity, and Peter said unto him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. . . . Thou art in the gall of bitterness and in the bond of iniquity." We have too often introduced the principle of the external economic world into the Christian Church, and have, under various pleas, tried to disguise from ourselves the nature of the transaction, and have thus hardened our hearts. How shall people be saved unless they hear the Word, and how shall they hear it unless they can find a place in God's temple? Is it not trying to sell the Kingdom of Heaven for money to take money for a seat or pew in the church? And when the Kingdom of Heaven is put up at auction, of what can we think but the money-changers in the Temple of Jerusalem? They might have argued that the rents increased the revenues of the temple, perhaps that these revenues were used for charitable purposes, but all such sophistries were dispelled instantaneously before the pure gaze of Christ. No, we must establish the principle that there is positively no connection between money gifts and privilege in the Kingdom of Heaven, and that you are entitled to no seat at all because you contribute even five thousand dollars each year to a Church. Very likely some widow's mite is more in the sight of God.

The associative principle refers to the economic principle of voluntary

associations like joint stock corporations—also co-operative enterprises. Our civilization is scarcely conceivable without a large sphere for voluntary economic associations, but it must be limited, and its proper limitation is one of the pressing questions of the hour.

Finally, love is the principle of brotherly love; it is private beneficence. It takes consideration of individual, special and local means, smooths over many a hard place for the unfortunate and beautifies our life. It manifests itself when private individuals establish hospitals, schools, libraries, reading rooms, prizes for the encouragement of excellence, pleasure grounds for the people, museums and galleries, and it is happily nowhere more active than in the United States. It elevates and ennobles life, and raises the races to higher ethical possibilities.

It then becomes the duty of every Christian to study these questions, and to attempt, in society, to secure for each principle its own sphere of action, for it is likely to become dangerous when this is denied. It is possible to secure the harmonious action of these various principles, because our individual and economic society is not a product governed by natural laws, but is an artificial human growth. It is what it is, largely because men wish it to be such. It is the product of human desires, human will, and human knowledge, and recent economic investigations place upon society a large share of the responsibility for its actual conditions. That is, as a people, we are to a greater or less extent responsible for the fact that there are to-day say one thousand men walking the streets of Cincinnati without work. My words are well weighed. Personal faults, as sloth, improvidence, intemperance, are responsible for much suffering, but they can by no means account for all poverty.

It is true that a way out of the slough can not be discovered at once. To discover such a way will require the profoundest investigation and the best thoughts of our time. And let me say that a society, the American Economic Association, has been formed to encourage social and economic studies, and that it appeals to a Christian public for funds to enable it to carry on the great work it hopes to perform.

The greatest danger in our future comes from an exaggerated range, which certain writers, teachers, and politicians are attempting to secure for the individual principle. To this exaggeration we apply the term individualism, and it reaches all the way from Herbert Spencer to John Most, and finds a welcome support in more than one of our colleges. In its extreme form it reaches, as I have already said, Anarchism, and if you doubt the influence and the tendency of the political science of the individualists, read the *Alarm*, of Chicago, and *Liberty*, of Boston, and you shall find well known names quoted in defense of no government. Now, the Anarchists are represented by the Chicago Internationalists, and their confrères are the dangerous element among us. That paper, whose very name is a perpetual incitement to kindle a universal conflagration, *Die Fackel*, printed in smoke and flame, is anarchistic. The *Alarm*—significant name—glorifying dynamite, and regretting the mildness of past insurrections, is anarchistic. Those who cry, "No mercy" for the future—those who shout, "Away with the family, away with religion, away with the state," those who are teaching revolutionary masses, the manufacture of dynamite, and the use of arms—these are Anarchists, and they are conspirators. They hold that the end justifies the means, and they are seeking to penetrate

into the practical organizations of labor to win new converts to their creed of destruction. Every failure of labor to gain its ends by peaceful means is hailed with joy, as a proof of the utter futility of all efforts toward amelioration within the state—every miscarriage of justice is a welcome evidence of the inherent injustice of government; finally, every moral humiliation of husband or wife, revealed in divorce suits, is greeted with satisfaction, as an illustration of the rottenness of existing society, and a manifestation of the natural limit of authority at all times and in all places. We might, then, be prompted to answer the question, *Que faire*—"What are you going to do about it?" with "*Welcome, Socialism*," as a necessary and beneficial reaction against that individualism which has gone through society, carrying its Cain's curse with it. When the doctrine was first broached—each one for himself, in economic life, because that best promotes the interest of all—we thought we had made a wonderful discovery in separating a great realm of our realm from the domain of ethics. But on that day Satan won a great victory, and there was joy in hell. Where has it brought us? Selfishness and selfness have worked ■ sin always that is evil and evil only. Each one for himself, and our forests are hewn down, and our mountain sides are denuded, and a deluge rushes over Cincinnati; human lives are lost, millions of property are destroyed, and ten thousand people are without homes. Each one for himself, and disease and pestilence spread from neglected city slums and work a vast region, carrying down the innocent with the guilty. Each one for himself, and husband goes his way and wife hers, both with their own property, and the divorce question and individualism in the family become problems of our time.

Yet, after all, we must not say, *Welcome, Socialism*, but welcome the good there is in it to our salvation.

Old economic forms and institutions have passed away, and we are now in a transition state. All is new, freedom is new, our great cities are new, our vast productive power is new. We must, and we shall learn how to utilize these new forces of our age in institutions partly new, partly remodeled, and then we shall, for the first time begin to reap the full fruits of the marvelous natural progress of this century in an accelerated moral progress. And then—and then, in the enjoyment of blessings of which our fathers dreamed, we shall have entered upon a new and glorious and unparalleled era in the history of human civilization.

THE ATHEISTIC TREND OF SOCIALISM.

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Of Chicago.

I would rather speak of the title of my remarks at this time as "The Atheistic Trend Within Socialism." I have heard of the prayer of some one whose early religious advantages had not been very good, but whose heart was all right, and who was praying for some one who had been his enemy, "O, Lord, send him ■ barrel of flour; O, Lord, send him a barrel of potatoes; O, Lord, send him ■ barrel of sugar; O, Lord, send him ■

barrel of pepper—O, my!" he says, "that is too much pepper." Now, it strikes me that Socialism, if I may give a definition, after the learned one that has been given, is the protest against too much pepper; against the disproportion of things in this world. "Give Ajax to see, and he asks no more." Mr. Matthew Arnold, that famous friend of monarchy, has invented no better than this, I think. When characterizing the institutions of America, and saying how well they fit us, and undertaking to explain the reason for it, he says, "The Americans have a way of seeing clear and thinking straight." Perhaps that was over-praise; but if there is any thing that has worthily called us from our homes here to-day, it is that we may help one another somewhat to see clear and to think straight in regard to the tremendous problem that we are facing.

A man without a city, a "cityless man," according to Aristotle, is "either a superhuman being, or else a contemptible fellow." We, at any rate, are neither the one nor the other. You of Cincinnati, you of New York, you of Cleveland, you of St. Louis, we of Chicago—we belong to the city, here and now—and we are in for it.

I can not begin with a more solid statement than this, that the supreme need of our cities, is, to know God and Him whom he hath sent. If our cities are a menace to our civilization, it is because of their prevailing godlessness.

I suppose we never listen to the carefully analyzed statistics of our cities—the immense number of persons, young and old, who, from year's end to year's end, never hear the name of the world's Redeemer, unless it be in tones of blasphemy, but we are filled with amazement.

The present may be said to be the era of cities. The problem as to the future of our multiplying and fast-growing cities, is one the seriousness of which has not begun to challenge attention a moment too soon. What is done for the thorough Christianization of our cities, between now and the close of the current century, is certain to tell for centuries to come.

Daniel Webster, beginning to feel the touch of death, called to his physician to tell him how his case stood. Impatient at the doctor's evasion and amiable palaver, the dying statesman cried out, with imperial emphasis: "It is the facts, sir, that I want to get at!" It is the reality of things that we are after. But there are no facts more real, nor any dangers more potent than some that are latent, hidden, as it were, in the air.

There is a spirit of atheism in the air. It comes to us from the Old World; it springs indigenous in the New. It filters down from the airy denials of the materialistic philosophy; it steams up from the slums. When the mountains are drenched, the hills and valleys will not long escape. When men converse by telephone half-way across the continent, and by telegraph a word flashes, still and swift, around the world, we may be sure it will not take a great while for the most extreme speculative tenet of a Spencer, a Haeckel, a Schopenhauer even, to let fall its seed among the people, and then begin to bring forth its fruit after its own kind. Between the great scholars and thinkers on the one hand, and the toiling wage-earners and bread-winners on the other, the intellectual tendency is surely continuous. The saying is a true one; "He is a fool who thinks nobody else thinks." All men are thinking nowadays. It is no longer a question whether men shall think or not; it is not the question whether there shall be education for the people, or no education for the

people. The question is, Of what kind are their thoughts, of what character the popular education?

"If you have any faith," said Goethe, "give me the benefit of it. I have doubts enough of my own." "They bite us," says Emerson, "and we go mad." Has Christianity its missions, its untiring propaganda? So has atheism; so has socialism; so has even that most Satanic phase of modern socialism, the "anarchic revolution." And to-day, in countless forms, in all our leading cities, by means of its own organizations and its own press, the hideous contagion is spreading.

A few mornings ago, entering the rooms where a whole batch of organs of atheism and of socialism in Chicago are published, there was noticed on the wall a large and finely executed engraving, presenting a group of portraits of the leading theorists and propagandists of the new scheme of "anarchy" that is to set men free. On one corner of this eminently speaking picture, was a scroll of honor, bearing the one name "Darwin."

Mr. Darwin was no socialist; strictly speaking, no atheist; only in the practical godlessness of the materialistic philosophy there was supposed to be hidden any amount of social dynamite. "Philosophy can bake no bread," says Novalis, "but she can procure for us God, freedom, immortality." But, on the contrary, there is a philosophy of materialism now abroad, which is doing its utmost to extinguish the very thought of God, of the spiritual soul, of immortality.

The term atheism, as here used, does not have in mind merely those who brazenly lift the face against the skies and shout their denials of God. For all that concerns life and conduct, or the weal of society, agnosticism is as good as atheism. It amounts, in the end, to much the same thing. As Mr. Frederic Harrison lately remarked, respecting the "ghostly religion" of Mr. Spencer, "agnosticism is a mere raft for shipwrecked believers," "a milder form of the Voltairian hatred of religion that was current in the last century;" "a subterfuge, an excuse for refusing to answer a troublesome question." As certain of the leaders in the anarchic revolution avow, with a horrible bluntness characteristic of them, as if words were clubs and thoughts were daggers and firebrands: "We are not atheists," they say; "we are simply done with God. If there be a God, he is no God for us!" It is because there are so many thousands in our cities—not all foreigners either—who are ready to say in their hearts, "We are done with God!" and so many other thousands quick to echo the horrible word, that the dangers to society from an atheistic press are so real. Always it is in theories and ideas that revolutions have their genesis. Nor can any one who pauses a moment to think fail to see what the moral, the social, it may be the political, consequences of all these firebrands of the atheistic revolt are liable to be.

Then, besides the fact that there are always those who have their own private reasons for not liking to retain God in their thought, how often the trials of life harden, the wrongs of life madden and exasperate. The era of discoveries and inventions has upset the old order of things, and revolutionized the industries of the world. It is almost as if it were a new world into which we have come. A multitude of old notions and customs have vanished before the new spirit of the time. It is a period of tremendous transitions. Enormous populations have been thrust into over-

crowded cities. Wholly new adjustments, both industrial and social, have to be devised. It is like the resetting of broken limbs or dislocated joints, when awkward hands are blindly fierce with their own several experiments. Strange doors of hope open to many; while, for myriads of others, all doors seem to close, as it were, with a slam in the face.

The aching sense that things are not what they ought to be creates the deepest unrest. As the social chasms widen, the popular exasperation grows reckless. There is much that offers pretexts for disbelief, and tempts to despair.

And thus, side by side, acting and reacting, we behold atheism—which is anarchy in the individual soul—and the so-called “anarchistic socialism,” both plunging headlong and desperate, they know not whither. Nor, let any one imagine that the propagandists of atheism, and of socialism are slow to appreciate the power, as weapons, there is in winged words. We shall be very unwise if we do not wake up to see what they are so busy doing.

As a writer in the *London Christian World* remarks, “the organizers of the Anti-Corn Law League taught many a lesson to succeeding agitators for reform, but few more worthy of being learnt than the use they made of tracts and pamphlets. Far-reaching as were their platform voices, their printed words reached audiences vastly larger, and had a more enduring influence.”

The ignorant and bad elements of society, anywhere, it is said, if neglected, go to the bad. But in the cities, at any rate, there are no “neglected” classes; the devil cultivates every neglected field; on every unoccupied corner he builds his own shops and circulates his own literature.

We shall do well to recognize the power of the press; they do well to recognize the fact that its power does not all go one way. The new evangelism will not get on very far in its undertaking without the aid of the press; neither will it have gone far before being made sharply aware of the fact that just here it will encounter one of its worst antagonists.

There is among us an atheistic press. It is numerous, multiform, and disseminated with a dead-in-earnest assiduity; it is piquant, popular, fascinating, potential as the breath of a pestilence.

Because it does not come into your homes, is no sign that it does not go into others' homes. Brethren, let us not underrate the magnitude of the task we have at length begun to face. I have gathered a big bundle of those more or less influential edicts of the atheistic press, from a single city; not all equally outspoken and defiant, but all steeped to the lips in the spirit of denial; some of them reeking with the “sweltering venom” of blasphemy; not a few so hot with wrath and rage it almost blisters the hand to hold them!

Mr. Rae, in his “History of Contemporary Socialism,” says: “The fact is certain that most contemporary Socialists have turned their backs on religion. They speak of it with a kind of suppressed and settled bitterness, as of a friend that has proved faithless.” Mr. Henry George may speak extravagantly, I think he does, but he declares, “What is going on is not a change in the form of religion, but the negation and destruction of the ideas from which religion springs. Christianity in the popular mind is dying at the root, as the old Paganisms were dying when Chris-

tianity entered the world. Nothing arises to take its place. Such a state of thought preceded the French Revolution."

Says a recent writer, who had himself been deeply bitten with the rabies of the agnostic denial: "Never in the history of man has so terrific a calamity befallen the race, which all who look may now behold advancing as a deluge, black with destruction, resistless in might, uprooting our most cherished hopes, engulfing our most precious creeds, and burying our highest life in mindless desolation. The flood-gates of infidelity are open, and atheism overwhelming is upon us. Forasmuch," he adds, "as I am far from being able to agree with those who affirm that the twilight doctrine of the 'new faith' is a desirable substitute for the old, I am not ashamed to confess that, with this virtual negation of God, the universe, to me, has lost its look of loveliness. And when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine and the *lonely mystery* of existence as I now find it, at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." And Professor Clifford, speaking of the sense of a "comradeship with the Great Companion," which once fired his heart, adds that profoundly sincere and pathetic confession: "We have seen the Spring sun shine out of an empty heaven to light up a soulless earth; we have felt, with utter loneliness, that the Great Companion is dead!"

There is no reason to doubt that there *are* atheists for whom the Great Companion and Friend is as if dead. Some of our great cities have had their "great fires;" all are now in dread of the "stealthy invasion of the cholera another Summer. What if the pestilence of doubt and unbelief smite the first-born in our Churches, penetrate the homes and social groupings of the laboring classes—English, German, Bohemian, Polish, and all the rest?

Says that splendid Spanish orator and statesman, Emilio Castellar: "One who has lost the faith of his earliest years, who sees no longer the sacred aureole around the foreheads which once beamed for him with inspiration—such an one," he says, "may have thought to utter, in his anguish, the words which Christ spoke upon the Cross: '*My God, why hast thou forsaken me?*'"

Verily, atheism, as it shows itself in our current literature, is

"A horrid monster, huge and stout,
With but one eye, and that put out."

Nevertheless, even when most recklessly it

"Swings
The scaly horror of its folded tail,"

it is plain that it is almost least of all satisfied with itself. Atheism answers no questions, satisfies no longings, denies and blasphemes the Father Almighty, repudiates the Everliving Brother and Friend, struggles to extinguish every existing light of hope, and does not even pretend to kindle any in its place. Beginning with utter self-mockery, it seems but the most logical and natural thing in the world that it should end in anarchy. "Not yet," confesses a noted Scotch atheist of the day, "not yet has the 'new philosophy' found a basis for the reconstruction of society." And he adds: "Very far are we from being the first who have expe-

rienced the agony of discovered delusion and despair." "Annihilation!" exclaimed Paul Burchard, in the midst of a marvelously eloquent and pathetic letter to his old-time friend, the late Leon Gambetta—"annihilation! What despair for the masses, whom, nevertheless, you love! How, then, do you propose to support or console those who, tried and suffering all their lives, have nothing to hope for, who expect nothing, and believe nothing, except that the grave will be the end? And when you have created a nation of materialists, what will you have produced?" he asks. "Desperate covetousness, insatiable appetites, unrestrained ambition, and incessant revolution." No words could be truer. And just here is one of the chief points of our own danger, in the almost demoniac fierceness of its *despair*, when the soul, *mocked* by its own blind philosophy, finds itself *flung against the wall* by forces against which it is in rebellion. Just this: desperate passions, insatiable appetites, unchecked ambition, incessant revolution.

To exactly the same effect Victor Hugo, who had known so well the appalling calamities that had befallen his own imperial city, as accursed, from top to bottom, with the plague of an atheistic press, once warned the leaders of French thought against that tendency which would blind the suffering millions to that "perpetual vision of a better world, whose light shines through the darkness of the present life, and which, by *extinguishing hope*, takes away that which alone can alleviate and sanctify toil, which can render men strong, wise, patient, just; at once humble and aspiring." The duty of us all, he proclaimed, whoever we may be, legislators and bishops, priests, authors, and journalists, is to "spread abroad, to dispense and lavish in every form the social energy necessary to comfort poverty and suffering, and at the same time to bid every face be lifted up to Heaven; for that God will be found at the end of all!" Already, over vast portions of our own American population, especially in the cities, atheism is casting its appalling and curseful shadow.

True, there never before was so much Christian faith in the world as there is to-day. The Kingdom of our Lord grows more and more glorious as these culminating years advance. It is not *that* which is in danger; it is only our human forms of good, and human souls, that are put in peril by the evil forces and agencies which the atheistic press stands for.

Nothing is more certain than that alarm, in view of its baleful blight, is most reasonable. The present is an age of power, of freedom of thought; so is it the "era of dynamite." If things are allowed to go on in our leading cities as they have been going on of late, and as they are going on to-day, those who shall come after us will find that it is a fine heritage of dragons' teeth we have let the enemy sow up and down in our fields. Let but the conditions be favorable, a careless lamp may fire a mine, a spark explode a magazine, a torch consume a city; an atheistic press let loose and set going its trains of influences in individual hearts, in human society, in cities large and small, so full of blasting and blight, we shall, ere-long, wonder at nothing so much as at our heedlessness and apathy in the matter of endeavoring to prevent it.

Now, as always, the way to extinguish darkness is to strike a light, to feed its flame, and then hold it aloft so that it shall shine on all.

To this end, we should begin by recognizing whatever soul of good there may be in the new social movement. We have and own immeasur-

ably more in common than it is ever possible to own in severalty. That scheme of personal life which is built on selfishness, and leaves one eager only to appropriate every thing to one's self, has in it the essence of meanness and the certainty of failure. The republic, says Cicero, is the mother of us all. The Church, says St. Augustine, is our mother, and God our Father.

It would, to be sure, be a truism to say that the total spirit and stress of Christianity is toward the creation of a kind of socialism, with an infinite inter-play of thoughtful and graceful reciprocities. But it is true, love can not be solitary. The mysterious and mighty force which we call "gravity," that binds into one the measureless hosts of the visible universe, is but the shadow which the Divine Love projects upon all worlds. The promised Kingdom of Heaven, evermore coming among men, is built on love, and in love. Love to God is the answer to his all-anticipatory love, a love that is more ancient than any star, and that has traveled farther than any oldest beam of winged light that has ever yet touched a human orb of vision, just arrived from any utmost verge of astronomic distance. And so the activities of a common sentiment of benevolence can not but find expression in communion, and in some form of sacred communism.

This, too, is as true as when Webster uttered it: "The whole world is becoming a common field for intellect to act in. Energy of mind, genius, power, wheresoever it exists, may speak out in any tongue, and the world will hear it. A great chord of sentiment and feeling runs through two continents and vibrates over both. Every breeze wafts intelligence from country to country; every wave rolls it; all give it forth, and in turn all receive it. There is a vast commerce of ideas; there are marts and exchanges for intellectual discoveries, and a wonderful fellowship of those individual intelligences which make up the mind and opinion of the age." And, yet, the groping and the muttering of the modern socialism, in Europe and in America, "heaves its perpetual turbulence," and is profoundly symptomatic of a movement that reaches deep as human nature, and has in it exactly the potentiality there is in God's own truth, and in the justice which is eternal. "The leading nations, the French, the English, the German, the American," says Dr. Francis Lieber—"they draw the chariot of civilization abreast, as the ancient steeds drew the car of victory." And so it is that, in our more fortunate day, a hundred leading forces, first of all spiritual, then intellectual, political, social, commercial, scientific and experimental, ethical and æsthetic, ethnical and ecumenical, joined in real, if often unconscious alliances, are drawing at the same car, and sweeping on abreast toward the culminating result. But while saying and insisting upon this, we can not ignore the fact that there are cross-currents in the stream of tendency, with here and there the disastrous under-tow of adverse influences. From this on, all times are pretty certain to be times of crisis. In our cities, at least, there is likely to be an everlasting emergency. The violent and defiant atheism seen in the current socialism, and the practical atheism of which the Churches even are not free, will prove a hard foe to subdue. But the new evangelism in the cities is exhibiting its wisdom by its greater regard for strategy, its more enterprising, more elastic, and more inventive use of new adaptations and methods, as well as of older ones.

It is not a very difficult matter to pilot a vessel down the broad St. Lawrence; but when the ship, however huge, begins to quiver, and leap, and plunge, on the brink of the Long Sault Rapids, it takes a wondrously steady eye and trained stout arm to steer and hold it to its *one* safe course. It is such a current as that on which modern society, specially in our cities, is hastening forward. To shape the coming issues, to guide tendencies that can not be checked, and to spur into adequate activity forces that have lagged behind and slept too long, will, it is plain to be seen, put to the severest test the wisdom and the efficiency of all the Churches, which this Inter-denominational Congress so happily stands for.

The worst fact about the growing socialism is the atheism that is getting into it. But truth and love, united, can save our country from even this menace of the cities.

THE HOMELESS CLASSES.

REV. THOS. K. BEECHER,
Of Elmyra, N. Y.

"Sweet, sweet home!

Be it ever so humble, there's no place like home."

HOME, then, is a place—the dwelling place of a family. The family makes the home, not the home the family—as the oyster exudes its shell, but the shell does neither create nor shape the oyster. To have and profit by a home, we must attend to the family, then the home will come to pass. Houses are the shell. Money and an architect can build houses. But money and an architect can not build homes. Homes come to pass. They can not be builded.

The family is an invention and creation of God. The gifts of God are not bought with money. What man can invent, or make, or do, for his brother man, can be bought for a price. But the gift of God—good and perfect—cometh down from the Father of lights, a free gift in all ages to the humble, the obedient, the prayerful, and *therefore* the wise and virtuous. Their feet have found the way of life, up-going ever, and broadening unto life eternal, in the Father's house of many homes.

The family, it may be necessary to state in these latter days of money, mathematics, and machines, is a little society or association of unequals, each one endowed with attributes and functions that are not interchangeable.

One man and one woman, obeying resistless attractions, that refuse to explain or justify themselves at the bar of reason, or to submit to scientific analysis, come together to live the fullness of the life ordained by their Creator, and transmit the same, whether they know it or not. For they who dwell in love dwell in God, and God in them. A man shall so love his wife as Christ the Church. And as a bride adorneth herself for her husband, so with longing and hope, the Church is waiting for her Lord. The sweet, sweet home of Heaven is to begin with a marriage supper.

Unto this one man and one woman, no longer two, but one in the

vital, organic unities of love, shall come from God children, *for the further education of the parents* and their full initiation into the mystery of Divine wisdom, patience, and love. These children come into the home, not with even start, as racers, but as unequals in age, temperament, and endowment. They enter by no choice of their own. They live and thrive by no wages, or earnings, or deservings of their own. They come, each one an embodiment of feebleness and need, to find in home the preparations of down-going love—the feeblest receiving most, the strongest serving and giving most. They only who have partaken reverently of the sacrament of marriage, and been received into the heavenly degree of fatherhood, can attain to any just knowledge of God, or true theology. For we are yet to be born once more of the Spirit into the world of the never-dying. O! that I could be close by each young father as he stands by the happy mother of his first child, luminous with a new beauty, and speak to his heart, “Except we receive the Kingdom of Heaven as this little new-come child, we can not enter.” We, too, are to be born, and for us are waiting the preparations of down-going love. Come, let’s pray, saying only “Our Father which art in Heaven! I know thee now! In thee all the families of the earth are called.”

When, in the process of years, children become as many as six or eight—all of them children, but not all equals—we have at last a society, a vital organism, not an adjusted machine. The children have not pledged their lives, their fortunes, or their sacred honor to maintain the self-evident truths that they are free, equal, and endowed with certain inalienable rights, such as life, liberty, and the pursuit of tops, balls, books, dolls, jack-knives, and happiness, regulated by the law of free competition, and the survival of the fit.

The family is a society of unequals, instinct with sentiment, inspired of God;—the only social order that has survived the wrecks of time, appearing and reappearing wherever and as often as one man and one woman are married in the Lord.

As biologists delight in hunting up the primordial cell, and discerning in it the potency and qualities that promise and prophesy higher and highest forms of complex organism; so, sociologists worthy of the name, should find in the family the primordial cell of Church, city, state, in their higher and higher orders and complexity.

The social unit is not the individual, but the family. The population of the world is composed chiefly of men, women, and children. And on the whole, the family experiment seems as yet the best way of adjusting men, women, and children together.

Another experiment, I am aware, is in these days claiming attention. We are exalting the individual, and endeavoring to form a society in which the individual shall be perfected, and become keenly alive to his own *rights* and the *rights* of his fellow-units. There is much to be urged in favor of this experiment. I would neither assail it nor defend it. I speak of it merely to call your attention to the fact that it does not agree with the family, or ancient theory of society; and therefore, while this experiment of individualism is in full swing, we should *a priori* anticipate that the family will be modified, the home disappear, leaving the house with its contents, each individual part excited, active, busy in grinding out—the Lord only knows what. Meanwhile social relations, and power

to be or to do will be largely settled by considerations of pecuniary ability. Instead of feeling, "If the Lord will, we will do this or that," men think and say, "If I can afford it," or "If I can raise the money," I will do this or that, or go here or there. With difficulty can bought things be assimilated by the family.

A city is an aggregation of houses, built mostly by contract, for owners intent on pecuniary gain. If they can be let for a sum of money that will meet taxes, insurance, repairs, and ten per cent profit on investment, the houses are remarkably good property. Large families of young children are not desirable tenants, and are often refused. A family without children is the favorite tenant. A family without children—is housed but homeless.

The houses of a great city grade up from slums, tenement houses, boarding houses, hotels, flats, residences, mansions, palaces. I am at a loss to determine in which grade to look for families and consequent homes after the divine intent.

In all our cities there still survives a trace of the ancient order of society, in the word *alder*, or *elder men*, or "City Fathers." To them, as to a father, is intrusted the family purse, or city treasury. Their likeness to the father of a large family can be traced no further.

As part of the experiment of our modern society, based on the individual, and not the family, we have a division of labor and duty more and more minute, not only in economic arts, but in the training of man himself.

In the houses of the wealthy the new-come child is distributed to bureaus of construction, instruction, and repairs; cared for by a *motherly* nurse! then by a *bonne*, or nursery maid! has a large room of even temperature for its children's home! is dressed and exhibited to fond and doting parents once a day! is early taught French and German by a housed or visiting teacher or professor! takes music lessons from another! betimes attends select schools of cost and respectability! If a boy, the child is early sent from home to profit by the care of a singularly successful teacher of a "family school for boys" in the country. Not infrequently for the higher education, the girls abandon home for six years and return—finished. Meanwhile, the father attends to business, and the mother attends to her health, her dress, her social duties, Church charities, and culture! Where is the family? Where is the home? There is the house! There is the shell; where is the oyster? Is the family giving character to the house, or the house to the family? Is the house lighting the way to city *con*-struction, or the city grinding on to home *de*-struction?

My theme is The Homeless Classes! which I have ventured to modify for the purpose of a profounder discussion, till it reads, *the housed, yet homeless classes*.

Having glanced at the envied houses of the wealthy, take a look at the middle and lower classes. Intelligent philanthropy is doing much; *e. g.*, for hard working mothers, safe-deposit nurseries are set up, where they can leave their babies, take a check, and go out house-cleaning, or to loft factories, to earn money. The squaw takes her papoose with her, and hangs the cradle board on a tree, to swing in the wind and be visited hourly. The field working peasant mother, swathes her infant and lays it on the shaded grass while she toils. The farmer's wife, whose work is

never done, moves hither and thither on her errands, followed by baby eyes. The city mother, wishing work, "checks" her baby, and goes to work. Come night, she claims it and takes it—I had almost said home.

Six to eight hours a day the boys and girls in our cities spend at school. Ten hours they use up eating and sleeping. Seven remaining hours—where? Not with father, for he's off at work in office, store, factory, shop, or on other job to earn money. Not always with mother. They are rowdy at home.

The great army of clerks, salesmen, and other young gentlemen making their way in the world, not yet settled in life, where are they? I call to mind Y. M. C. A.'s and their rooms, libraries, bath-rooms, gymnasia, and give thanks. But a stag-party of young men is not a family, however heatedly they may "love Jesus," or sing "I am coming to the Cross."

God set men in families, to live, and love, and grow. We set men up one by one, and bid each look out for himself. Pay as you go. The experiment is to be tried out. Thus far the result is great activity, with some heat and dryness, and enormous production of wealth which we can not learn to distribute.

The housed, yet homeless classes! Yet I remind you that the homeless and homeless classes are on the increase. Our cities at great cost gather and dump their garbage far away, and Children's Aid Societies gather gamins and street arabs and dump them in the far West to find—homes. Homes are not a city product.

Discharged working-men wander through the land and are called tramps—their numbers increase—while philanthropic millionaires endow universities to make men so smart and brainy that they can no longer prove that God is. They call him the unknowable. I thank thee, Father, that thou hast hid thyself from the wise and prudent, and made thyself known to babes and sucklings—under-graduates of thine own first and only school—the family.

Fathers, sons, and brethren. A man is not a unit, an atom! Society is not a crystal—gathered atoms, geometric, regular, clean-cornered, dead!

Man is a living organism, many parts co-ordinated, tempered together in a body, instinct with life—the gift of God—receiving and radiating subtle forces and influences subtle as the light and as mysterious. The same power that has brought into being the complex unit man—fearfully and wonderfully made—has accompanied him by woman, and of these two has ordained one. In God neither is the man without the woman, nor the woman without the man, but by them and the resulting family he has prefigured and promised the next higher creature of his power—the society! the Church! the bride! the Lamb's wife—for whose appearing in the heavenlies, the morning stars that sang together at the first creation, are hushing into the silence of expectation—waiting for the Church, by whom God shall make known his manifold wisdom, according to the eternal purpose, which he purposed in Christ Jesus our Lord.

For the quickening and growth of this holy catholic Church, the body and bride of Christ the first-born, the All Father has set men in families, and bid them live and love and learn, each member in his place, the elemental lessons and inspirations and refreshing inequalities and subordinations of that larger family of God, yet to be gathered in our Father's house of many homes.

The houseless may yet have homes, as Abraham, who had no habitation. But the *homeless* are the spent stuff and excreta for whom the pit, happily bottomless, is the sanatory cess.

THE ENFORCEMENT OF MORAL LEGISLATION.

PRESIDENT SYLVESTER F. SCOVEL,

Wooster University, Ohio.

THE propriety of the place of this theme on our programme is apparent at once. There is a general complaint of existing lawlessness. Its echoes fill our avenues of business and ring in the aisles of our churches. Some call it a hectic flush, and count it an evidence of vital decay. There might be enumerated *twenty-three* specific directions in which lawlessness may be described as habitual in the United States. And there is a widely diffused and distressing fear that we are developing rapidly a lawless *spirit* which will find a hundred ways of getting into practice. And certainly all know that this growth of lawlessness has its main habitat in our great cities, whose sins and sorrows have called us together.

The importance is equal to the propriety of this theme. I might follow the French fashion, and demand a declaration of *urgency* on the question with no fear of defeat. No social interest can exceed it. Were it for once certain that good laws would be universally obeyed by the good and rigorously enforced against the evil, the feeling of security would replace the fear of which we complain, and vice would be a shorn Samson.

Should it be now inquired: What does moral legislation include? I answer: The whole of the territory covered by that which is required and that which is forbidden in the Decalogue, from the *third* commandment to the *ninth*. The first, second, and tenth are omitted, because they are so distinctly spiritual and so nearly or wholly without overt act trespassing upon human rights. They can not come under the cognizance of a government which can not know the heart. With the *third*, moral legislation makes profanity a matter for the judges. According to the *fourth*, the law protects the civil Sabbath. Under the *fifth*, family relationships are secured, incorrigibility is corrected, and failure to provide for dependents is punished. Fighting and violence of all kinds including even cruel sports and carelessness of child-life as well as the murder to which all tend, are forbidden in conformity to the *sixth*. The *seventh* animates the statutes against adultery, unlawful divorce, and all impurity, whether in act, temptation, literature, or amusement. The *eighth* commandment protects property and legislates against false pretenses of all kinds. The *ninth* provides the (negative) basis of confidence in the truthfulness of our fellow-men, without which business would be next to impossible, and life little better than a pandemonium. To all these, experience has added the vice of drunkenness, as provocative of all other vice and crime, and as, in sense, legislated against by every command of the Decalogue since it provokes the breach of every one of them. Moral legislation is thus differ-

enced from that which may be technically termed political, and is clearly distinguished from legislation for the protection of religion, which is the only form of religious legislation.

But still within this outline it must also be said that the words "moral legislation" apply more particularly to the territory covered by the third, fourth, fifth, and seventh commandments, with the addition named. These include what are generally known as the "vices," the sixth, eighth, and ninth being generally spoken of as defining "crimes." While, therefore, to say vice and crime is an artificial distinction—since all are evil by the same law, and on the same basis, it may be a valuable distinction for purposes of discussion and comparison. The vices and the crimes proceed from the same roots, and are altogether under the same legislation in God's forum. We distinguish only to be the better understood. Moreover, because a most dangerous distinction is made as to legislation, by which vices are excluded from its domain; it is the more necessary to deal especially and exactly with that legislation which covers the territory from which the whole abominable *laissez-faire* theory seeks to exclude all power of law.

We seem to find a very simple scheme of discussion, yet a very natural and comprehensive one, when we propose three inquiries.

I. *Ought* we to enforce moral legislation?—designed to find the grounds of duty in the case with the measure and gravity of it.

II. *Can* we enforce moral legislation?—including in the reply a calculation of difficulties, with an estimate of resources, and a designation of methods with histories of encouraging facts and efforts; and,

III. *Shall* we enforce moral legislation?—which should bring us the considerations that define and enforce our responsibilities, and voice the appeal for immediate exertions.

From these three we must select the first, not only because logically such, but because it is directly in the line of the education of the public conscience, which is the aim of such conventions as this. Moreover, the conviction of duty in the premises once fairly born would issue in a parallel to Seward's famous prophecy of what the people would do when they came to understand the danger impending over "the Union." Conviction of duty is synonymous with determination to find a way to enforcement, and that promptly. Thus the first will answer the second question: "Can we?" And it will involve a consecration to the work which will answer the third question: "Shall we?" And we must choose, because there is time to make but one impression. Would to God that by his truth and Spirit so deep an impression might be made as would approach half-way to the true and burning conviction warranted by the facts and truths of the situation, or that even that might become universal which now exists in the hearts of the few.

It is evidently in creating an abiding persuasion of *moral obligation* that our whole hope of success lies. If we feel that we ought, we shall presently feel that we must. (This way the race rises to any thing good.) Then will come the bugle-call of occasion, and the cry of advance and attack will unify and electrify the scattered and reluctant hosts of reform. We can not ever remain on the defensive and pushed to the wall, if the *duty* of enforcement comes to its proper kingdom and ends the timid regency of expediency. We shall not ever be consulting consequences ■

our oracles and haggling about methods. We must make the Rhine the border of the conflict and fight on the farther side of it, if we would be crowned in Versailles. The law-breakers have long felt that they are masters of the law-makers, and now they move in solid masses to attack the law itself. The peal of their guns of threatening has been followed by the REPEAL of good, moral legislation at many points, and nowhere more frequently than in Ohio. Shall they not prove to have fired the Sumter-gun in such attacks upon the citadel of settled moral conviction? Shall they not awaken such echoes of indignation as will prove the moral heart of the nation alive and sensitive?

The answer depends upon the depth of the sentiment which is now under consideration. Men hesitate when their convictions of right hesitate. Timidity invites aggression. Unity and firmness, like the keeper's eye on the lion, repel the suggestion: O, for conviction that enforcement of moral legislation is an imperative duty, and for that conviction to stir all souls who love the right. Thence only can come the fixed purpose, the unrelenting perseverance, the cheerful self-sacrifice, the applied mind, and resulting skill in methods, which insure success. Stansfield (M. P.) said recently at a morals'-conference in Belgium: "I seek rather than one act of legislation the arousing of the virtuous manhood and womanhood of the country to do battle with the baser sort." That is our need. "Who will rise up for me against the evil doer."

The order of discussion of the question: Ought we to enforce moral legislation? brings us to a group of considerations prevailingly *moral* in their nature. They may be named:

- I. The Scriptural argument.
- II. The spirit of Christ and of Christianity.
- III. The ecclesiastical argument.
- IV. Eminent civil authority.
- V. The benefit of law as a moral force.
- VI. The right and justice of the legislation in question.
- VII. The necessary supremacy of such legislation because moral.
- VIII. The preventive power of enforcement.
- IX. The relation of moral to criminal legislation.
- X. The certain and deplorable consequences of non-enforcement.

Then we meet a group of considerations prevailingly *social*.

XI. Enforcement of moral legislation is an indispensable factor in the solution of the city problem, which is in turn the problem of our civilization.

XII. The relation of enforcement to immigration.

XIII. The aid enforcement can give to the elevation of labor.

XIV. Enforcement the only way to save our children.

Then we reach a group of considerations prevailingly *political*.

XV. No taxation without representation, which non-enforcement emphatically is.

XVI. Enforcement as a condition of our liberties.

XVII. Enforcement as affecting our whole mission among the nations, which is essentially a moral mission.

XVIII. The conviction that when all alternatives are proposed, there is just *nothing else to do*.

This reaches a conclusion by exclusion. There is no other tolerable

alternative. It is as sharp a contrast as Patrick Henry's, "Give me liberty or give me death." The nation must take morals and morals by law, or die.

Time confines the discussion to the moral group, and, indeed, to certain selections therefrom.

I. No argument for enforcement can be half as strong as the Scriptural for those who recognize God's voice in the Word. And we have no need to cite the whole tenor of the Old Testament, nor the exactions God makes of the judges he appoints, nor to quote special passages. The classic passage of Romans xii teaches the whole truth in the clearest and most impressive way. Rulers are to be "a terror" to "the evil." The evil-doer is to be "afraid." The source of his fear is to be "the sword" borne "not in vain." That is to say, the power of punishment even to life and death is put into the hands of the magistrate, and so long as there is any "power" in the sword it must not be in "vain" to "the evil." The magistrate represents God on the avenging side. "He is the minister of God, a revenger, to execute wrath upon him that doeth evil." There is the simple, strong, and adequate conception of magisterial power as against MORAL EVIL.

How plainly it is declared! The acutest jurisprudence can not surpass it, nor can any political philosophy lay deeper foundations. The magistrate's first purpose is to reward the good in guarding the "peaceable and quiet lives" they are entitled to by their own conduct, and by giving them in due measure the "praise" of their well-doing. And this is done by every report of the life of any community in which good prevails, for it does so only by the good conduct of the good. After this it is to be noted that the magistrate is no powerless dummy, nor stuffed straw-man, nor figure-head with a wooden sword (much less a wooden man with a head for the figures of bribery). He is to be a sworded giant, having the proportions of the community he is set to protect, and equal to its emergencies. And this is not all, for behind him "sitteth God within the shadows, keeping watch above his own." Here the whole spirit of the Bible is expressed, which underwrites every law with: "The Lord is at hand."

It requires not more than half an eye to see how utterly disobedient to such commands and unworthy of such an ideal are the ranks of officials which are handicapped by insufficient moral legislation, blunting, or even sheathing, the sword; or those carelessly ignorant of the existence of evil-doing which attracts every body's attention but their own; or those who are hesitating, timid, and ineffective in applying the provided preventions and punishments, thus striking with the flat side of the sword; or those who discriminately strike among the evil-doers those who can least injure their official tenure in return; or those who, in league with evil-doers, blusteringly uplift the sword in empty *proclamations*, and ringingly bring it down with force into the scabbard, e'en giving the wink to the evil-doer considerably to assure them that "nobody will be hurt." Against all unworthy deeds and complaisant neglects and timid fears and wretched excuses stands out in this passage the striking portrait of the *sacred* civil officer—the "minister of God"—waiting upon this very thing, from praise to tax-gathering. Intensely in need of this ideal is our own day.

It is but an easy corollary to this doctrine that rigorous and impartial and persevering enforcement of moral statutes is the only way to honesty and blamelessness in those we have dared to call the *Civil Ministry*. There is no way to self-vindication for executive officers but to execute. The non-enforcement of such statutes means either official mistakes, or official weakness, or official corruption, and the proportion of the first must be exceedingly small. The weakness and corruption are visible in cases of the police "standing in," as it is called, with transgressors; in the lack of stimulus to duty from those who direct police movements; in the prevalent conviction that some of the higher officials depend upon the law breakers for "influence." Or they are evident in the too-ready discouragement and complaint of want of moral sentiment in the community, which allows the evil to grow the more rapidly, or in the daring assumption of an executive officer who puts his own will against the law and asks: "What are you going to do about it?" or in official unwillingness to make policemen "spies" in connection with certain law-breakings, when all sorts of deception are resorted to, necessarily, in outwitting scoundrels of every hue who menace only property. All these charges can be answered only by hearty, strong, and persistent efforts to enforce moral legislation. Let the responsibility lie where it belongs—with those who made the law. "I can do nothing," says an honest executive, "but obey my oath in seeing that every body, without distinction, obeys the law." Moral interests will continue to be betrayed in the house of their friends, the moral statutes and the officers set to enforce them, until this bold, clear, and manly, this thorough and sacred conception of the duty of the sword-bearing magistrate takes its true place. To what infinite mischief have we already been witnesses in the things which have defiled the sacredness of the civil ministry! The loss of the sense of respect for it is incalculable. The officer without it is shorn of all power to command obedience for conscience' sake. Civil obedience becomes a matter of convenience to most of the good, and a laughing-stock or a hateful oppression to the evil.

II. To demand enforcement of moral legislation is the spirit of Christ, and a part of Christianity. How terribly men weaken Christ who think of him without his moral indignation, his intense denunciation of all that injures men, his whip of small cords, or his winnowing fan, and his unquenchable fire for the irredeemable chaff. Brethren and friends, the world needs a new John the Baptist to reintroduce the *Severe Christ* whom so many men are striving to ignore. And there may even be needed a new Melancthon to develop the ethical Christ and place the commands to obedience side by side again (where Christ himself placed them) with the offers of eternal life, showing the two to be inseparable and mutually inter-dependent. Perhaps there is needed a new company like the noble Covenanters, who will remind the world that Christ is King of Nations, as he is King of Saints,—as much "King in Ohio" (as the noble Mac-Master said, nearly fifty years ago, at Miami University), "as he ever was King in Palestine, or Pilate's Hall." Away with the namby-pambyism which fears to adventure the claims of the Son of God to dominion over the whole realm of man's life, personal, commercial, social, educational, civil, and political. That he condescends to rule over the *entire* life of the race is enough.

He has not abandoned, then, the Master's guidance who claims the enforcement of that moral legislation which has, in its own place, done so much to bring every thing into subjection to Christ, and to confer the inestimable benefits of settled moral convictions and customs upon the wayward race he came to save. He must be a poor interpreter of history who does not recognize in such legislation a waymark of Christianity through the ages, and an indispensable agency in Christian civilization. We know that Christ thought as much of law as he did of love, and forever united the two by interpreting the great moral code which is the spinal cord of the world's moral legislation, as just love to man (in its second table)—neither less nor more than just love to men. Love *without* law we as clearly know to be as worthless as a vertebrate without vertebrae. Henry Ward Beecher said, early, that "love without law" was but "mush," and I should have admired him the more if he had kept on saying it. It may be honestly said that he has most of the spirit of Christ who most strenuously insists upon universal obedience to, and absolute enforcement of, moral legislation.

It is not otherwise with Christianity. It has, imperfectly, but with constancy, represented the spirit of Christ in this matter. It was always careful of obedience to law, even when that obedience was accompanied with fearful self-sacrifice. If it has erred now and then in counseling foolish revolution, it has perhaps oftener erred in teaching unconditional submission. As soon as possible (certainly not without sundry mistakes as to manner), it made the law a method and instrument of its work for men. Under its benign spirit the healthful restraints of man's evil nature grew into the solidity of universal convictions, and took permanent shape, and gained wider molding power as legal enactments. Can the stupidest infidelity deny the civilizing power of Christianity, exercised in a perfectly legitimate way, in making the main moral truths first familiar, and then dominant through law! Nor can any one forget that whatever there is of international law is born of the same spirit!

We may and must, therefore, clamor for the enforcement of protective and educative moral legislation, because the command not to do the things which injure others is the very first dictate of loyalty to Christ. Even Mr. Lecky sees this when he writes: "Whatever mistakes may have been made, the entire movement I have traced, displays an anxiety not only for the life but for the moral well-being of the castaways of society, such as the most humane nations of antiquity had never reached. This minute and scrupulous care for human life and human virtue in the humblest forms, in the slave, the gladiator, the savage, or the infant, was indeed wholly foreign to the genius of paganism. It was produced by the Christian doctrine of the inestimable value of each immortal soul. It is the distinguishing and transcendent characteristic of every society into which the spirit of Christianity has passed." If this be true of some minor humanizing laws, what may not be said of that general and pervasive influence of Christianity which has *by law* taught men reverence and awe for sacred things, the day of rest, the foundation in chastity and monogamy of the Christian home, the observance of truthfulness, and due respect to others' rights? If there be any genuine loyalty to the course of our holy religion as it has enlightened the world, and any real love to our suffering fellow-men, there will never be less than a passionate de-

mand for the enforcement of moral legislation by those who bear the Christian name. We have no right, while there remains aught that we can do, to *see men surrendered to the encroachments of vice by the prostration of the defenses of law!* If we have, then the indignation of Moses at Sinai was a whim, and the scourge of our Savior in the temple an impertinence. If we have, then philanthropy is a dream, and the great commandment of the second table is a sham.

III. The ecclesiastical argument has its own value, but needs not now be unfolded. Leaving out of view all errors and evils of a wrongly united Church and State, and all the mistakes of oppression and persecution on the one side, and all the opposite evils of secularism on the other, the steadfast voice of the Church of God through organs of every description has been in the one direction of the supremacy of moral legislation. It has been a strong and clear and continuous testimony. It has never asked less of the State than rigid enforcement. The protection of the tempted, the eradication of evil tendencies, the gradual education of the people to the highest standards of conception, have always been constituents in the Church's ideal; and it has always known and valued the help of law in seeking to realize them. From the well-known appeal of Chalmers for the help of the civil authorities in reforming the Cowgate on to the last declaration of the largest and most influential religious bodies of the world the cry has been the same: Let the law do its work! It is God's ministry for its own purposes. It can not do every thing, but it has that to do which can not be done by any other agency whatever. In the eye of such declarations as might be cited by scores, the Christian is a traitor to his profession who does not seek, by every means within his power, to have good repressive legislation enforced. The voice of the Church is wonderfully unisonous here. It is as urgent as it is united, and as persistent as it is urgent. The resolutions that express annually the Church's concern are not mere paper and ink affairs. They represent sentiment always ready to do something, and able at times, and when not defeated by the lower morality of the world, to be largely effective.

And this voice of the Church deserves to be heard in the halls of legislation, and to ring in the ears of executive officers where morals are concerned. The very exclusiveness of the area on which the Church ventures, shows its close relation to her own holy mission of comfort and salvation. The cry of an organization which lives solely on its passion for humanity as the evidence of its love of God, and which withers and shrivels as soon as the one ceases to prove the other, deserves to be heard by those concerned with law. The Church has and can have no private ends to serve. Her testimony must be simple, sincere, and direct. She has earned the right by her own work of burdened heart and opened hand (in humble imitation of her divine Master), to be heard when she pleads with men to do that which is best for man. All the great and awful truths of which she is the repository, as custodian of God's Word and careful interpreter, thereby, of his Providence, give her voice a true weight to which men may well give heed. She knows best the man for whom she pleads. She thinks most deeply of his whole life for both worlds; she knows most clearly that which will injure him the most fatally. The argument from the united opinion and strong urgency of the Church in behalf of the enforcement of moral legislation should

accomplish much with candid minds. The Church, taken as a body, can neither be bought nor intimidated. She would certainly drink hemlock with Socrates rather than cease teaching the better way or calling others to help in the work of making men better.

IV. Let it now be remembered that high ground with regard to moral legislation has been always maintained by the most eminent civil authority. English-speaking jurisprudence has been most singularly clear, from Blackstone to our own Kent and Story, as to its propriety and constitutionality. Publicists in America, even embracing Jefferson, have written in chorus that the limit of personal liberty is found at morality as surely as at violence. The greater political writers have been explicit concerning the one great moral law as permeating every fiber of the body politic (specially declared by Freeman). Patriots, like the "father of our country," have fervently desired that "morality and religion" might be the realized as they certainly are the real sources of prosperity. Whenever the history of enforcement has been written, even in part, it has been found to be signally beneficent, as in Argyle's "Reign of Law," the account of restraining laws at the period of the sudden expansion of the cotton industry in England, or in Lecky's recital of the benefits of the repression of the gin traffic and of the "Fleet" marriages. This high authority has been specially manifest in connection with our Sabbath laws. They have again and again been declared constitutional. At one time the decision has been made on the ground that "general tolerant Christianity is a part of the law of the land," which is Story's declaration (I think); and at another on the somewhat lower ground taken by Judge Thurman, who says that Christianity is *not* part of the common law, but that a day of rest may be legally enforced as of advantage to men even though it should coincide with the Christian Sabbath.

These Sabbath laws have the flavor of our morally purer origin in them and have all the rights of possession, and all the added force of beneficent experience. They can yet be made effectual as great breakwaters against the flood of vice to which we are now exposed, albeit now and then the waves do break over them. It is worth remarking that these laws have received the peculiarly strong indorsement of the two names which will be more and more coupled as the years go on, and that in the most difficult point of their observance and under circumstances extremely trying. Washington urged the observance of the Sabbath on the plea that we could not expect the blessing on our arms of a God whose day we were profaning. Lincoln, many years later, followed with this general order: "The President, commander-in-chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance to man and beast of the periodical weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labor in the army and navy be reduced to the measure of strictest necessity." Note the grounds on which this moral legislation was founded. (1) God's "blessing" says Washington; and Lincoln adds (2) Rest for man and beast. (3) Conscience—even the conscience of those who have religious convictions (which is a sort of conscience much less noted in these days of fear lest the other sort of conscience be incon-

venienced). (4.) The religious sentiments of the majority. (5) The Divine Will. How free are such declarations from the timidity that marks some modern documents of the kind. God and conscience are real verities, and the fact that they underlie these laws, making them more imperative as duties, and sacred as obligations, is not concealed, but made prominent.

And in general the same grounds of enforcement may be taken concerning any moral legislation on any statute books—federal, State, or municipal. And, in fact, such ground is taken far more universally than some suppose. The greater authorities are nearly a unit in the matter of the propriety and the necessity and the deep grounds of moral legislation. I wish there were time to quote some of them. Let us beware of any education to forgetfulness of this, whether it come from press or pulpit or parlor, or legislature or the saloon, [and the last two are quite too often too intimately associated in the judgment of moral questions]. High moral ground in this matter is not only the safe ground, but it is the only ground that can satisfy moral beings. How long will it take those who plead over-government and paternalism, etc., to quench in men the common-sense, which says: "You can not make a non-moral community out of men who have a moral nature, and who are as confident of the just supremacy of the moral as they are of its existence?" Useless and vain the struggle they undertake who will have a private but no public morality! Foolish and hurtful any philosophy of the State that does not recognize the fact that this form of social organization is moral by the nature of the case; and is, if possible, more essentially moral than most other social forms. How apt and unimpeachable seems the definition at this point of Chancellor Kent: "States or bodies politic are to be considered as *moral persons*, having a public will, capable and free to do right or wrong, inasmuch as they are collections of individuals, each of whom carries with him into the service of the community, the same binding law of morality and religion which ought to control his conduct in private life." What could be plainer or stronger? States are moral persons, and their moral legislation is but the expression of that personality. And they are moral persons because their constituent individuals are. They can not be other than moral, any more than the atmosphere can avoid being air, or air can cease to be so by becoming atmosphere. They must legislate morals, because the relations sustained to each other by moral beings, can never cease to be themselves moral. What then is left us but to demand the enforcement of moral legislation, on the high moral ground to which we are thus elevated by the "consensus of the competent"—a great phrase, by the way, with those who oppose most of our statutes of this nature. I do not hesitate to say that the world's soundest thinking buttresses the demand thus made as surely as the Scripture, the Christ, and the Church approve it.

V. But let us hear the plea for enforcement that falls from the lips of *law* itself. Its whole beneficent office as a moral force speaks with no uncertain sound here. Do we not all believe with the judicious Hooker (whose declaration can not be quoted too often in our law-questioning and law-defying times) that, "Of law, no less can be said than that her seat is the bosom of God; her voice the harmony of the world; all things in heaven and earth do her homage—the very least as feeling her care, the

greatest as not exempt from her power. Both angels, men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admire her ■ the mother of their peace and joy." Aye! It was an Anglo-Saxon who wrote that, and the peculiar claim of the "Saxon grit" is that it can hold the law in its glowing heart as hickory wood holds fire. "You will fail with your republic," said some one to Thiers in 1872. "No, sir," answered that great man; "we shall not fight. We will be Anglo-Saxons, and vote."

But who can fail to see that law's beneficent office, even to Anglo-Saxons, depends largely on its enforcement? We can not understand one of these things without the other. Law is the argument for enforcement, and enforcement is the life of law. Whatever we hope to do for the world through law, we must do by enforced law. What beneficence, then, is there in law? Much every way. Men need law to make them recognize and obey the most fundamental and rudimentary ideas of good. Law is the characteristic of civilization, and the method of escape from barbarism. The less of it, the more uncertainty and fear are mingled with existence, and the less there is of "our-own-vine-and-fig-tree" feeling—that inestimable treasure which brightens all others. The more equable and universal its influence, the more noiseless its operation, the less costly its punishments, the more docile in its maintenance each generation; the more perfect do we esteem our civilization to be. What disturbs law disturbs every thing, as dynamite under a house-corner.

And who doubts that law is the most diffusive and general educator? It reaches and grips those whom neither home, nor common school, nor Church can permanently influence. Children grow not away from it, but into it. All know its main provisions, even those who can neither read nor write. It becomes more an atmosphere than any one social influence. And this educational influence it has the more right to, because it is justly considered as *settling* what it touches, because it expresses the highest moral convictions of the community. Moreover, since the human law rests so frequently and so clearly upon a divine commandment, it becomes so much the more a powerful educator. Every man feels the thrill of Sinai in the commands of the law which protect chastity and reverence, and all know that every just law is in some sort a comment on the "Golden Rule." Conscience thus comes in to aid the educating force of law. "It is right; it must be obeyed," says the inward monitor. Nor does law educate the less because there is force behind it to which it makes frank appeal in case of disobedience. Powerful, even when silent, is this appeal. The temples of justice mean something to those who have little conscience, and still more to those who have much. The force behind law as invisibly, but as powerfully, shapes men as gravitation in the shot-tower shapes the falling globules of lead. Precipitate the young being into the reign of civil law, and when he reaches the pavement of maturity he will be an obedient and law-abiding citizen, if he meet no evil influence to mar him while on the way.

Urgent and energetic, then, is the demand to clear the spaces and give the law its opportunity to mold and educate ever more perfect generations. If the possible beneficence of law is so stupendous, its clear condition is that it must be *indisputable in its certainty*. It must descend upon the evil doer with the celerity and directness of lightning. It must come always,

and swiftly, and impartially, and keep coming until the provoking cause is removed. Nothing hinders discipline and the growth of character so much as rules of uncertain construction and lagging penalties. Nothing helps so much as law that approaches Hooker's ideal, and leaves no "least" not feeling its care, and no "greatest" exempt from its power. Take any law you please, well enforced for a period of years, and see what its educative force has been. For example, think of the "National Army" idea, as developed through law in Germany. How quickly it has made an empire! How thoroughly the "Giant in the Spiked Helmet" is the product of relentless, universal, unwavering, and impartial statutes! How the main purpose, thus adhered to, has given its own force to every tributary! The "Turn Exercise" has been submitted to in all the schools (and has accomplished its admirable incidental results); the strict civil-service has been maintained; the massing of railroad and telegraph facilities in the hands of the government has been effected; these have all gone forward because the military regulations *meant what they said*, and every body knew it, and behaved accordingly. Similar examples may be found on a smaller scale all over the world. To demoralize a school, or a family, or a community, it is only necessary to have law teaching what is right, and then allow the constituents of the organization to play with the law as certain pagans chastise their idols. If law gives life to conviction, it is through obedience—voluntary by the good, forced from the evil. No law ever has been a law until it has been obeyed. Most amusing shallowness is that which cries: "Prohibition does not prohibit." To be sure it does not. Nor does it pretend to. Prohibition simply directs *the officers of the law* to prohibit. Prohibition is no more law apart from the machinery of law (the sword of the magistrate) than a company of men is an army without weapons. The Declaration of Independence did not make America free, but the war of independence did. Prohibitory statutes are not prohibition. They are only the wasp, without that important part of his economy which the boys call "his business end."

And note how strictly conformable these ideas of moral legislation and enforcement are. All moral forces are dependent on being what they seem. A law not enforced contradicts the idea of law, and, in an important sense, ceases to be a law. The more moral it is, the more necessary is absolute and unquestioned supremacy, for all instinctively feel that the more right there is in any thing, the more certainly it ought to be obeyed. Here it is that the individual will must bend most readily. The great moral verities are *structural bases*, and one who builds among men must build on them. If he will not abide them, let him away to the brutes. Every appeal for morals gains force when morals are incased in the majesty of law; and every such appeal loses power when the casing is ruined, and contemptible for weakness.

The history of enforcement is everywhere the same. It was the determination behind and in the Puritan legislation which so quickly reformed England's Sabbath and made England a purer and better nation within a comparatively brief period. The independent rule was a moral success—imperfect, no doubt, but wonderful. And the power of law was never more clearly proven than when these barriers to evil were removed by the "Book of Sports," which came in with the restored king. This "did more to destroy Christianity (says an able writer) than all the ten

persecutions of the Roman Empire; and the view of the second Charles and his court about the Lord's day tended more to drive religion from the British nation than all the fires that were kindled by Mary." Among us in America that which adds to the strength of this plea for enforcement, is the fact so often adduced and for so many reasons and always so justly, that we have *par excellence* a government of law. That makes lawlessness a sin, and non-enforcement a double danger. We are a "law-state," and not a "functionary-state"—an acute German distinction. We are not like Russia, where the people have nothing to look to but the "arbitrary will of officials." [Contemp. Socialism, p. 294.] Our laws, too, are made by ourselves. They are laws, moreover, amendable by ourselves. Permitted lawlessness is, therefore, high treason to our government. It is "*lese majestatis*" with a vengeance! It would be childish insubordination were it not an introduction to dynamite! If we are to endure as a "law-state," moral legislation must be enforced.

VI. Enforcement rests, again, upon the facts that the moral statutes are law, are just law, and on a right basis of legislation. That they are law, according to what has been said, entitles them at once to obedience and enforcement. But we need ever deeper and deeper to go into the popular heart with the conviction of the inviolable sacredness of law. All the "divinity that doth hedge a king" passes over to our laws. This must do away forever with any paltering as to which way the so-called "moral sentiment" of the community lies. Ah! that fictitious feature they affix to society who desire to manipulate law will always be made a nose of wax ductile to determined fingers. How shall the moral sentiment of a community be known but by its moral legislation? What arrant assumption for Tom, Dick, and Harry in politics, or councils, or on the tripod, to give dispensations to disobey law, or take dispensation from enforcing law out of the misty individualism which discerns a "moral sentiment" in the community other than the law which defines its moral convictions. Out upon the man, whoever or wherever he be, that thus assumes to snatch from every freeman his privilege of the ballot, and from every legislature or municipal ordinance-making body its God-given and man-ratified power to express the inmost and most sacred convictions of the citizen-company as to what is right and wrong. A palsy upon the hand that thus attempts to nullify moral indignation, and "change laws and customs" of deep and sacred import on a whim of individual caprice, and snatch away the defenses of the tempted and the guarantees of safety from the innocent and helpless! To know the law is enough for citizen or officer. To *change* the law is the prerogative of the community only. This is our only possible security. All else is partial anarchy. The manifest evils which flow from any case in which it is evident that material interests override law in order to be free from moral restraints, are as appalling as they are evident. When money throttles morals, "woe worth the day." But as sure as the sun shines, when moral legislation lies paralyzed by money, morals are dying. Respect for all law goes by degrees, and finally the money goes in the quicksands of established lawlessness. There ought to be no other than these alternatives: Obedience or repeal. No otherwise can public authority be regarded as really founded. Admirably has Lowell written it, thus:

"Three roots bear up Dominion: Knowledge, Will—
 These twain are strong, but stronger yet the third—
Obedience—'tis the great tap-root that still
 Knit round the rock of Duty, is not stirred
 Though heaven-loosed tempests spend their utmost skill."

Moreover, these are just laws. Moral legislation is not reactionary, nor antiquated. It will bear the light of centuries brighter than the nineteenth. It is not "Over-government," and will not be dropped in the evolution of things. Indeed, it is significant that it is the last and highest thing which men grow up to, and implies an orderly sequence in all below. Note that in any community in which the combination of formative elements can be traced, men begin by obeying the laws which forbid crimes against property first. Stealing (*e. g.* "dust" among the miners, and horses among frontiersmen) is the thing that first produces any common movement toward punishment. Defense of the person comes later. Being retained at first in the care of the individual, both for lack of organization and by reason of isolation and for considerations of pride, it comes at last when the defenseless classes multiply, and men want security for homes and their precious contents. Then, next, come laws protecting opinion, so that man may be free in thinking and in expressing his thought. Experience has taught that freedom presents a hundred benefits for one danger. Finally laws protecting morals and punishing immorality arrive, because populations learn where crime and disturbance come from, and having conceived a fair ideal of an orderly, moral, peaceful, and prosperous community, they have also learned that its realization demands moral legislation and obedience to it. Necessarily this is latest, but necessarily, also, it is highest. It is the most difficult, also, for the reason that it is built upon all the attainments that precede. It is the longest line for the future, therefore, as it is the deepest for the past. How vain and foolish the taunt of uselessness and retroactiveness. Moral legislation looks toward the millennium!

Nor less childish is the objection of injustice. It can not be unjust to protect those who are at once weak and tempted, and whose protection is essential to every vital interest of society. Who *dares* deny protection to the homes from which children are distrained only to be returned as ruins, or to become, as a "broken tooth," a source of perpetual irritation instead of a comfort and a joy? When moral legislation applies to adults, it but seeks to save them from themselves, and that both on their own account and for the sake of others with whom they are built into a solidarity. Can that be unjust which cares for the support of families which otherwise must be supported at the general expense? Can it be unjust to protect ■ Sabbath which is God's boon to all and the "Pearl of Days" for the masses? Can it be unjust to punish for every offense against chastity when we know that impurity and the safety of community and posterity from unmentionable evils are utterly incompatible? Is it other than sheerest justice to all concerned to lessen temptation when the weak are multiplied by centuries of heredity and by all the inner causes that render moral power to resist uncertain. Nothing can be clearer than the original righteousness of legislation in this direction. Whatever is good for the community (being by that supposition not contrary to the law of God, and also a factor in that community's attainment of its true development and

the happiness that goes with it) may become law, and must, if the highest good of the greatest number be the end and aim of social and civil life. Individual interests (apparent only) yield here to general interests (as in the State's right of eminent domain by which common franchises are granted to which individual wills might not consent), and, finally, they are compensated richly as sharers in the general good. The proper basis of moral legislation is the morality which is divine, and this historically and actually underlies our institutions. Legislation in accord with the deepest spirit of our free institutions can certainly work no injustice to those who owe all they have to those institutions, or who have voluntarily chosen (for reasons good and sufficient) to come under them from abroad.

There stands, then, the whole body of our moral legislation. It is really unscathed after centuries of trial, and in many nations, for the essentials are everywhere the same. It is clearly in possession and not by force, but by conviction. The laws are just in their essence, and they are based on the eternal truth of God. They are the things which will stand. We can not say so much for our political arrangements, as we can say for the healthful, moral precepts, which make our statutes so nearly copies of that which makes man most like God, and do most to bring "the days of heaven upon the earth." This just estimate of our moral legislation must be everywhere strengthened. It will surely result in unity and energy in the demand for enforcement. Law's enforcement depends ultimately (as every thing does) on reason and the sense of right. The German *Brater* says (Pol. Encyc., s. v., Law International): "The existence of law is based essentially on the power of reason. On the whole, law exists because it is right, and because men's minds recognize it as such." This becomes evident in the upheavals which for a season paralyze the customary coercive functions of the government. While excesses do occur at such times, yet, notwithstanding, how solidly do the massive underpinnings of the main moral precepts appear unshaken! Why did not the French Revolution, with its reign of terror, and the Commune of 1871, and the mob of Black Sunday, in Pittsburg, in 1877, accomplish a thousand-fold more mischief? Because when the immediate object had been attained, the forces unrestrained from without, felt the tension from within of the habit of respect for the great sanctities of law. By every means, therefore, in our power must the fact of these laws and the dignity of that fact, the justice of their individual provisions, and the breadth and solidity of their basis, be made familiar to our people, and influential in their thought. Let us make it apparent that morals present a just limit to individual liberty; that the eye of the law may be fixed upon the overt act of vice, because at that point social consequences become evident; that all moral legislation is founded upon a perception of the advantages of virtue, not as its only sanction, but as its most prominent and visible ground. Let it become more and more evident that the cry of "liberty" against moral legislation is (to use Gov. Colquitt's figure) but "the cry of the hawk, who, having gorged himself with chicken, is attacked by the eagle."

VII. We reach thus, the final consideration, now to be adduced. It grows out of the nature of the things with which moral legislation is concerned. There is that in them which makes no legislation concerning them, or bad or imperfect legislation, sufficiently reprehensible but which

stamps non-enforcement of good legislation as the basest treachery to the noblest interests. Are not these interests by the very term that defines the legislation the broadest and most popular? Here are things that confessedly have no taint of class legislation about them. They interest aristocracy and proletariat alike, protecting both and restraining both. There can be nothing accidental nor local in such matters, but every thing is essential—pure human. Who can deny that to palter and falter and fail here is moral cowardice, where it can least be tolerated? Can any fail to see that the moral atmosphere is as carefully to be guarded as the material; that a man no more be permitted to entice his neighbor's child to vice, than to infect him with small-pox? Nay, is it not *more* important? If the natural atmosphere bears death to the body, the tainted, moral atmosphere bears a "second" death to the soul. It is even better to die than to be damned! Nobody can question the reasonableness of my being more indignant over one man's permission to destroy my son's morals, than over the neglect of another which might possibly poison his body. And has not community a deeper interest in that which entails upon it living burdens, and destroys the fruit of all its best endeavors than in any ordinary nuisances whatever?

May not the plea for enforcement be felt more profoundly when we consider that it respects issues on which the people *should* be a unit, *are* more a unit than on questions of expediency, and *will* be yet more united than they are? These are the things about which there should be no partisan difficulties, being superior to all party affinities, and, therefore, no disturbing questions as to consequences to this or that party should remain to impede enforcement. Political questions, these issues may become, but not party questions, unless in extreme circumstances. Enforcement grows out of the supremacy of moral interests, as well as out of their breadth and universality. Which class of interests, material, or moral, is fundamental? Which is indispensable as permanent condition of the other? Do not the right moral conditions invariably produce the material? If the material be sought at the expense of the moral, is not disaster certain? Which is more essential to happiness, and, therefore, more attractive at any apparent choice between the two? And which has more of the conscience, and the man, and the right, and of God, and of eternity, and of peace, and ought, therefore, to dominate? Whatever other law may be forgotten, a moral statute can not be neglected without reversing the deepest convictions of our nature. To put a moral principle in a statute, and then ignore it, is to profess allegiance of the highest kind, and then repudiate it. It is to make truth triumphant only to mock her! It is to make solemn appeals in behalf of our better nature, and then act as though all those appeals had been the merest and meanest shams. And whenever society takes a single step in the direction of subordinating moral to material interests, it goes backward towards barbarism. For it is the great struggle of the fittest to survive; it is the great evolution to go towards the supremacy of the moral. Destroy the *morale* of society (if I may transfer a word to a new field without any discourtesy to its real meaning) and you prepare it for all sorts of weakness and cowardice, and for a final "*Sauve qui peut!*"

What is there in the ornamental phases of our civilization that can repay us in solid manhood or social security for any loss of moral stamina?

For the individual man our Lord's noble words to the Pharisees answer the question: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man: But to eat with unwashen hands defileth not a man." O, the consuming indignation with which the spotless Son of God would wither the pretenders to artistic elegance whose unclean hearts send a visible stain through every product of their dainty hands and ready pens. And if for a man, why not for a community? The supremacy of moral interests is seen in a flash if you seek to determine the things that defile a city. What defiles? Not plain residences, or simple churches, or modest business, or homely fare; but the accumulated products of the evil heart of man. The heaps of moral ordure which visibly grow under the sunlight, and fester, and ferment, and "smell to Heaven;" the "murders," the "adulteries and fornications," the "thefts," the "false witnessings," the "blasphemies;" there before our churches, yonder in the courts of justice, there again, side by side with the homes of our honest people; reeking, massing, already too mountainous for all our moral scavenging, polluting the air, and poisoning the young, until—alas! they fall upon the heaps in still other heaps. Ah! Christ! Thou Savior of men! Thou bemoaner of condemned cities! these are the things that defile us! We are concerned about our smoke, and our unwashen hands, and our soiled gloves, and more concerned about our music and dancing, our art and architecture; and much more concerned about our water privileges, and parks, and viaducts; and far more still concerned about our taxes; but these are not the things that defile us. O! to see but a moment with Christ's eyes! Ours would then be blinded with tears at any glance upon this or any other city (as his were at Jerusalem); but they would be *clear visioned forever thereafter*. O, to love men with that calm, wise, searching, but passionate and life-sacrificing love he bore them! Then we should not fail to see where the work of purification should begin. Nor could we fail to point out the defiling heaps and reiterate the demand for every agency that could aid in preventing their daily increase.

Nor need we conceal the frank ground of appeal which comes from the fact that moral legislation concerns the very things in which men are most likely to go astray and least likely to accept direction. Every moral precept crosses a line of gratification dear to the carnal nature. The inner workings of our natures, the imperfect processes of our development and education, expose us in the most favorable way to every malign influence. And these things, which lie so close to our own pride of personal control, and yet so open to invasion, are exactly the things in which we can least of all afford to be disobedient, or to have others disobey. *Here*, then, is the place for law to be effective. If the best writers can say that all education is defective, and even dangerous, which is not efficient as a moral training, must it not be said that no legislation can be counted complete, or less than dangerous, which fails at the point of morals? This is the point most exposed to attack and weakest in its defenses, and yet the key to the whole position. Put there, says common sense, your strongest man and sternest disciplinarian. Are such things consistent with easy satisfaction in a temporary material advancement, while the pollution and shame of moral retrogression go on accumulating, but awakening no effort commensurate with the misfortune?

Moral legislation demands enforcement, because it pre-eminently lies in the domain of *conscience*, and there vacillation is destruction. To "say and do not" is moral perdition. Nothing so debauches a community as that which weakens and depraves, or misleads and defeats its conscience. There can be no right talk of expediency when the "categorical imperative" is on the field. That there ever is any talk, is the sad mark of the struggle between good and evil, which goes on in every heart, and in all communities. So Lowell, again :

"The moral question 's ollus plain enough,
Its jes' the human-natur' side thet 's tough;
Wut's best to think may n't puzzle me nor you—
The pinch comes in decidin' wut to *do*."

We can protect the moral honesty of the community only when such legislation as has right and wrong in it is made unquestionably supreme. This is community's way of saying by doing; and of saying thus in a way not to be contradicted, that when it is a question of morals, every thing else sinks out of sight. No acceptance of persons, no power of bribery, no delay of legal machinery, no bargaining of this for that; *nothing* to stand in the way of the execution of law declaring the right. Thus only can the real value of a prevalent morality in a community come to expression. It is by saying that its interests of this class are more sacred than all its property massed, and more to be considered than the presence or loss of a few citizens, or of this trade or that; and indeed more to be the guide of action than respect for human life; that, as the ultimatum (when occasion calls for it), whoever suffers, whether they who resist, or we who enforce, there is nothing so *intolerable and unendurable as defiant and law-breaking vice*. This must be the complexion to which it must come at last, and nothing else is consonant with the supremacy of moral interests, and nothing else *but* that supremacy is consistent with our nature as moral beings, and the true welfare of ourselves and our children for time and eternity. Whatever legislation, then, may be neglected, this must not be. Wherever the paralysis men call "desuetude" may enter, it must not be tolerated here. The supremacy of morals *demand*s the enforcement of moral legislation.

Here, then, I rest the case. Not because the discussion is finished, but rather because it is only begun; not because these considerations are either the strongest or freshest or most powerful in elements of appeal; but because they are basal and being granted they imply all that may follow. Such as they are, they furnish ground enough for feeling and action of a high and persistent character. If the Scripture says "Enforce," *we* must. If it is the spirit of Christ and Christianity to demand enforcement, we must demand it. If the voice of the Church is clear and united, we must be echoing surfaces until the world shall hear it from every angle of incidence and reflection. If eminent civil authority takes high moral ground as to such legislation, we must not take lower by tolerating any trifling with its sincerity. If the beneficence of law as a moral force depends upon enforcement, and that beneficence is absolutely essential to *our* national prosperity, we must not accept any thing short of enforcement. If our moral legislation is actual law, just law, and on a sound basis, we must defend it, and its defense would be mockery if it remain unenforced. And if moral interests are supreme (while yet supremely endangered), then moral legislation is of supremest importance, and its

enforcement is the only way in which the supremacy of moral interests over all conflicting considerations can be made visible and tangible.

Men and brethren, assembled, as we are, to lay close to our hearts the great demands of our place and time, have we any thing to do in view of even these considerations, to say nothing of all that are in your minds besides,—whether the authorities hear us or not, whether the vicious scorn us as a “feeble folk” or no, whether the press repeat our utterances or no, whether law-makers continue to contract with law-breakers or no,—have we any thing but this one thing, to endeavor, with all the manhood and all the love of man there is in us, and with all the commission from Christ there is upon us, to bring about by incessant teaching and tireless effort that state of the public conscience which will utter itself through all available channels as an ever-growing and imperative demand, thus: Moral legislation of right ought to be, must be, and shall be enforced?

CHURCH NEGLECT AS CAUSED BY THE STRIFE BETWEEN LABOR AND CAPITAL.

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WE often say that Christianity is the cure of the evils that threaten modern civilization, but the troublesome fact that rises up to confound us whenever we express this confidence, is the fact that a large section of the population is wholly outside our Churches, and apparently beyond the reach of their direct influence. It is true that Christian ideas and sentiments do, to a certain extent, pervade all our society; the social atmosphere contains more or less of its vital elements, and no man can breathe in this Christian land without unconsciously assimilating some of its truth. But the complete separation of large numbers of our people from the institutions of religion, their utter ignorance of us and of all that we are trying to do, is a discouraging fact. This was brought home to me a few years ago in a manner that ought to have humbled my conceit, whether it did or not. I had been working pretty busily for almost eight years in a city of New England where neighbors generally know one another, and where the Church-going population is exceptionally large, and I had tried to bear my part in the social and political life of the city as well as in its religious life. One Sunday a friend of mine, unfamiliar with the city, was walking down the principal street looking for my church, and three of my fellow-citizens of whom he inquired, in succession, did not know where the church was, and did not appear to have ever heard of its pastor. I suspect we should all be somewhat surprised if we could know just how many people there are within hearing of our church bells who do not know the name of the Churches or of their ministers, to whose thought all our interests are foreign, to whose ear our familiar speech is an unknown tongue. Many others there are who know something of us, but do not love us; who listen with indifference, if not

with resentment, when our church-bells ring; who regard our assemblies with suspicious criticism; who are not so accessible to our influence as those who know less about us.

I do not mean to be understood as affirming that the majority of our population is thus wholly outside of all Church relations. This class of entire neglecters is, as yet, a minority in most of our cities, but it is a minority large enough to cause us anxiety and to furnish us one of our hardest problems. Certain it is that Christianity can never cure the social ills under which we are suffering while so large a class remains practically untouched by its healing influences.

Our perplexity increases when we discover that this neglect is greatest in that class of the population in which Christianity claims to be specially interested, to which it has always made its most gracious promises and its most successful appeals, with which its Founder himself was identified while he was on the earth—the wage-workers and the poor. The strongest of the evidences of Christianity has always been that one to which our Lord himself pointed the disciples of John: “The Gospel is preached to the poor.” It must be confessed that this proof of Christ’s divine mission is losing its cogency.

I do not think that Church neglect is increasing, as a rule, in other classes of the population. There are exceptional cities in which this neglect pervades all orders to an alarming degree, and seems to be steadily growing. But, generally, in our cities and large towns, I am inclined to think that the proportion of the people who attend the Church or the Sunday-school—who are present in the house of God during some part of the Lord’s day—is as large as ever it was. The merchants, the clerks, the professional people, the teachers, are not deserting the Churches. Of course there are multitudes of these persons who do not come to Church now, and such multitudes have always been with us; but neglect does not *increase* among them, and it does increase among the wage-workers. The *proportion* of wage-workers in our Churches is diminishing.

Proof of this proposition is not easily furnished, and I would much rather those who listen to me would search out the facts for themselves, than take my word for them. I suppose that there are localities in which the statements just made would not hold good, but a pretty careful study convinces me that they do hold good of the country at large, and especially of the cities. My analysis of the census makes it probable to me that the mechanics, the shop-hands, and the common laborers—the wage-workers employed in manual labor of one kind or another, with their families, constitute fully one-fourth of the population. Is it true that one-fourth of the membership of our city Churches belongs to this class? That is a question that every pastor can easily answer for himself, so far as his own Church is concerned. It is true that in our Roman Catholic Churches the proportion of wage-laborers will be found to be much larger than one-fourth; the average in our Protestant Churches, should, therefore, be somewhat less than one-fourth. It would be well for every pastor to satisfy himself what the proportion is in his congregation. Of course the reckoning must be made by families, rather than by individuals. In my own congregation, which worships in a very plain church, the seats of which are free, in a neighborhood easily accessible to the working classes, and which has been known always as an extremely democratic congrega-

tion, I find only about one-tenth of the families on my list belonging to this class. The proportion would be slightly increased if I added the families which are represented in our Sunday-School, but which send no adults to any of our services. This is the result of repeated special efforts made in the interest of the working classes, with several courses of lectures on Sunday evenings for their benefit. Goodly numbers of them have attended these lectures, and there is, I think, a kindly feeling among them toward our Church—certainly toward its pastor; but the number of those who identify themselves with us is still very small.

It is true that there are missions in all our cities into which larger numbers of these people are drawn; all these must be taken into account in our estimates; for although the arrangement whereby the rich are separated from the poor in their worship is not the ideal of Christianity, and although it may be a question whether in the long run Church neglect may not be caused rather than cured by this arrangement; yet, the question we are now considering respects the actual Church attendance of the working classes—it is the question whether the proportion of wage-workers in our Churches and our missions is as large as it is in our population.

To get at the working-men's ideas respecting this question, whether the people of their class are drawing away from the Churches, and, if so, why, I sent out circulars, a few months ago, to working-men connected with the various manufacturing industries of my own city, and obtained from them a large number of replies. From establishments employing in the aggregate between three and four thousand men, I had letters, and out of these, as nearly as I can estimate, from the figures given me, not more than one-third attend Church; and of those who do go, a good share are Roman Catholics.

How is it with the other extreme of society? In this same city I asked one of the best informed citizens to make me out a list of fifty of the leaders of business. He did not know my reason for wishing such a list, but after it was put into my hands, I found that fifty-five per cent of these men were communicants in the Churches, and that seventy-seven per cent of them were regular attendants upon the Churches. A large proportion of the capitalists are more or less closely identified with the Churches, while of the laborers, only a small share are thus identified, and the number tends to decrease rather than to increase.

This statement is sometimes disputed, but I am quite sure that it can not be successfully controverted. Some of those who have expressed a contrary opinion, have counted clerks, book-keepers, teachers, and office-boys into the "working class," but the question we are considering has nothing to do with these. We are talking now about the manual wage-workers—the mechanics, the operatives, and the day laborers; as to what may be the degree of neglect among those other classes, I am not prepared to express an opinion.

If the tendency of the class with which we are now dealing is what I have represented it to be, the fact is one of grave significance. If the Churches are losing their hold on these working people, not only are they exhibiting a most alarming sign of their own degeneracy, but they are permitting the growth of elements and forces which will prove fatal to the peace, and even to the existence, of society. There is no other cement that

can hold society together, but that genuine good will which is the heart of Christianity. The weakening of this bond is an ominous sign. I do not think that it is the part of wisdom to ignore it. If it is true, we can not too speedily discover it, nor too frankly confess it, nor too earnestly seek to know what it means.

What is the cause of this tendency? Why is it that the working people are slowly and sullenly drawing apart from the Churches?

Many reasons are given. First, and most conclusive to the minds of some philosophers, is the comprehensive fact of total depravity. The working people stay away from Church because their hearts are set against God and divine things; because they prefer to spend the day in idleness and pleasuring. Undoubtedly the working people have their full share of this universal moral disability; but I am not prepared to admit that they have any more than their share. Total depravity will account for just as much Church neglect among working people as it will account for among traders, and lawyers, and teachers, and no more; and what we are now considering is the exceptional degree of Church neglect existing among working people. The cause assigned will not account for this unless we assume that their depravity is considerably more than total.

Another explanation finds the reason of this fact in the infidelity prevalent among the working classes. It then becomes necessary to show that infidelity is more prevalent in these classes than in the mercantile and professional classes. I am not sure that this can be shown. But suppose that it can be shown. Admit, for the sake of the argument, that there is more skepticism among wage-workers than among the other classes of society. The next question is, how came this to be so? What has made skeptics out of these working men? Infidelity is not what Dr. Emmons said Romanism was, "an ultimate fact." It needs to be explained, quite as much as Church neglect needs to be explained. Perhaps the same cause that drove these people out of the Churches, robbed them also of their faith in the doctrines on which the Churches are founded. Perhaps when we have learned the reason of their Church neglect we shall know the reason of their doubt.

When we ask the working people themselves to tell us why they are not in the Churches, they give us various responses. I have a large bundle of letters at home in which this question is answered in many different ways. Some of these reasons are manifestly pretexts, destitute of serious meaning. One says that it costs too much to support the Churches; but this objection was made respecting a Church which it costs no man a cent to attend; where he can contribute as much or as little as he chooses, and the amount of his contribution will be known to nobody. Another says that some ministers preach politics; but he is perfectly aware, of course, that some ministers do not. Another urges that working-men need the day for rest; but he can hardly be ignorant of the fact that the Sabbath rest is not prevented, but most effectually promoted, by the quiet and refreshing service of the sanctuary. All these are pleas that the advocates do not expect us to take very seriously.

The real reason for the absence of the working people from Church, as they reveal themselves, in this correspondence of mine, resolve themselves into two: first, their inability to dress well enough to appear in a place as stylish and fashionable as the average church; secondly, their

sense of the injustice that working-men, as a class, are receiving at the hands of capitalist employers, as a class. These two reasons are often combined. It is because the working-man is not receiving a fair compensation for his labor, that he can not dress his wife and children well enough to go to Church. The plain or shabby raiment is the badge of his poverty, the evidence of the wrong that he is suffering.

"One reason," writes one of my correspondents, "for not attending the larger Churches, which have wealthy congregations and good ministers, is that they are composed of that class who hire men to work for them, and, of course, dress themselves and their families better than the mere wage-worker can afford to do. When we see our employers going to Church in broadcloth, and silk, and satin, and furs, and laces, and ribbons, it is natural for the man with a faded and patched coat, and the woman with a calico dress, to feel rather uncomfortable in the midst of such finery."

"One reason of their absence," writes another, "is their inability to clothe themselves in a manner to make a respectable appearance in Church, owing to the starvation wages paid to them."

"You want to know what the working-men think about capitalists?" writes another. "We think," he answers, rather compendiously, "that they are thieves and robbers."

"Of course," writes another, "the manufacturers can and should dress better than the laborer; but when we see them so full of religion on Sunday, and then grinding the faces of the poor on the other six days, we are apt to think they are insincere. They say to us, 'We are not making as much as we would like; we will have to reduce the cost of our goods by cutting down your wages a little.' We say, 'We can't clothe our families comfortably now.' They say we must economize by buying a cheaper article of clothing. We say, 'Hard work gives us a good appetite, and we can't set a substantial table.' They say, 'Corn is cheap; your table ought not to cost much.' This creates an ill-feeling between capital and labor. When the capitalist prays for us one day in the week, and preys on us the other six, it can't be expected that we will have much respect for his Christianity."

This letter fairly expresses the sentiment that runs through a good share of my correspondence. The assumption of most of the letters is that the Churches are chiefly attended and controlled by the capitalist and the employing classes; they make it evident that there is but little sympathy between these classes and the laboring class; and they show that the laborers have no desire to attend the Churches in which their employers worship. The social barrier between them is high and strong on week days; they are not inclined to lower it on Sundays. Beyond a doubt, a great many conversations of the same nature as that reported by the working-man above do take place between masters and men; and when, after all this talk about reduced wages, and consequent corn cake and calico for the workman's family, the workman sees his employer's family faring sumptuously, and walking or riding abroad in the most gorgeous array, he is not, naturally, in the proper mood to sing the same hymns and pray the same prayers.

Nothing is more certain than that the wage-workers of this country feel that they are falling behind in the race of life. They know that the nation's wealth is increasing with almost miraculous rapidity, the figures

of the census tell them so, and the fact thrusts itself upon their senses on every side. They know, moreover, if they have memories reaching back twenty or thirty years, that their condition is not greatly improved; that the *real* wages of labor are but little increased; and that, relatively to the rest of the community, they are worse off than they were thirty years ago. The annual expenditure for living purposes of the average employer has enormously increased, the annual expenditure of the average mechanic or operative has not greatly increased.

The workman feels that this tendency is due to the pitiless action of natural forces which the employing classes do not try to restrain. If he does not reason much about it, he has a pretty strong notion that the fates are against him, and that his employer is on the side of fate. He knows that money, when it is massed in great corporations or companies, or heaped up in accumulations, is power; that concentrated capital has the power to dictate terms to single-handed labor, and that it is by no means certain that any combination of labor can successfully hold its own against the power of capital; it looks to him as though a bitter and deadly conflict were in progress under the law of the survival of the strongest; and if he has ever heard of Ricardo's "Iron Law of Wages," he is inclined to think that it is being fulfilled in its narrowest sense, and that the tendency of the present industrial *regime* is to bring the price of labor down to the lowest figure at which the workman can subsist and propagate his species.

The kindly relations which once subsisted between the master and his workmen have disappeared; the large system of industry scarcely permits of any personal relation between the capitalist and the laborer; labor, under the modern system, is a commodity as much as coal or cotton, and the only question is how to buy it most cheaply. This tendency, obvious enough to all thoughtful observers, is clearly pointed out by the lamented Arnold Toynbee in his lecture on "Industry and Democracy:"

"Apart from the system of short contracts, which does not necessarily mean transient ties, there was a cause for separation between employer and workmen in the very constitution of modern industrial life, with its rapid migration of men from occupation to occupation and from place to place. This is most conspicuous in ■ new country like America, where the whole staff of a cotton factory is sometimes changed in three years; and where the Western farmer, hiring laborers for the season, seldom sees the same faces the second time. How could personal bonds exist under such conditions as these? Not only, moreover, did the workman become more and more divided from his employer, he had, as De Tocqueville long ago pointed out, become more and more unlike him. The modern capitalist understands nothing of the details of his business. He leaves the management of his factory and the engagement and discharge of his men to a subordinate, lives in a mansion far away from the works, and knows nothing of, cares nothing for, the condition of his work-people. Frequently the employer is not an individual, but a company; and towards a company, at any rate, warm personal attachment is impossible. As the result of these changes, the workman divided from his employer and receiving from him no benefits, regarded him from a distance with hatred and suspicion as the member of a dominant class. The employer, divided from his workman and conferring upon him no benefit, looked upon him uneasily as the member of ■ subject class claiming ■ dangerous independence.

The gulf between the two classes seemed, and to many still seems, impassable."^{*}

Toynbee has put this into the past tense. The conditions which he describes seemed, at the time when these words were spoken—in the year 1881—to be gradually passing away. Doubtless, this was true of England, for the industrial revolution began earlier in that country than in this, and its fiercest stages are apparently past. But the picture that he paints is still visible in fresh colors on this side of the ocean; we have been steadily moving for thirty years in the direction which he points out; and whether or not the gulf between masters and men is yet to grow wider and deeper is at this moment a serious question. To some of us it seems already a portentous chasm.

Such, then, is the state of industrial society at the present time. The hundreds of thousands of unemployed laborers, vainly asking for work; the rapid increase of pauperism, indicated by the fact that during the last Winter, in the chief cities of this rich commonwealth, nearly one-tenth of the population sought charitable aid from the infirmary director or the benevolent societies; the strikes and lock-outs reported every day in the newspapers; the sudden and alarming growth of the more violent types of socialism, are ominous signs of the times. Any one who keeps his ear close enough to the ground will hear mutterings of discontent and anger in unexpected quarters.

It is evident that the wage-workers, as a class, are discontented. They feel that they are not getting their fair share of the gains of advancing civilization.

It is evident that they are becoming more and more widely separated from their employers in the social scale.

It is evident that the old relations of friendliness between the two classes are giving place to alienation and enmity.

It is evident that the working people have the impression that the Churches are mainly under the control of the capitalists and of those in sympathy with them.

If all these things are so, the reasons why the working people are inclined to withdraw from the Churches ought also to be plain.

The fact of a great and growing discontent among the working classes, the fact of the increasing separation and alienation between wage-workers and their employers, are facts that can not be disputed by any intelligent person. It may be doubted whether existing circumstances are bearing as severely upon the laborer as he imagines; it may be that he is better off than he thinks he is. But the question with which we are now concerned is, What does he think about it? He may be wrong in cherishing such unfriendly and resentful feelings toward his employer; but does he cherish them? He may be in error in thinking that the capitalist classes exercise a preponderating influence in the Churches; but does he think so? If his state of mind is what it is assumed to be in this discussion, you have a reason for Church neglect, which is wide-spread and deep-seated; you have a disorder to cure which is constitutional and obstinate, and which will never be removed by the sprinkling of rose-water. You have a problem on your hands which calls for clear thinking and heroic endeavor.

^{*}Industrial Revolution in England, p. 197.

The "masses" of our cities that we are trying to reach are composed, to a large extent, of these wage-workers, and we shall never reach them over this barrier. The sooner the Churches recognize this fact and adjust their theories and their methods to it, the sooner they will begin to see daylight shine through this dark problem of Church neglect. So long as we ignore this fundamental difficulty, all our efforts to allure these neglecters will be in vain. A few of them will come in now and then in response to our urgent invitations; some of them, less thoughtful, or more hopeful, or more long-suffering than the rest, will continue to worship with us, finding in the promise of the life to come some help to bear the hardships of the life that now is; but the great multitude will turn upon us suspiciously or resentfully when they hear our invitations, saying: "We want none of your free seats, we can do without your fine music and your pious commonplaces, we do not greatly care for your hand-shaking in the house of God and the perfunctory calls of your visitors at our houses. All we ask is justice. We want a chance to earn a decent living. We want a fair share of the wealth that our labor is helping to produce. We do not want to be left far behind when our neighbors, the employers, the traders, the professional people, are pushing on to plenty and prosperity. In the midst of all this overflowing bounty, we want something more than meager subsistence. We are not quite sure whether you people of the Churches want us to have it or not. Many of you, as we are bitterly aware, act as though you did not greatly care what became of us; and we hear from many of you hard and heartless comments on every effort we make to fight the fates that are bearing us down. It looks to us as though your sympathies were chiefly given to the people who are getting rich at our expense. Until our minds are clearer on this score, we shall never be drawn to your Churches, charm you never so wisely."

What are you going to do with people who talk in this way? That is the one tremendous question which the Church of God is called to answer to-day.

Suppose you say that these people are all wrong in their theories, and all astray in their censure. Suppose you insist that they are getting their full share of the gains of this advancing civilization, or, if they are failing to do so, that it is wholly their own fault. Then it is your business to convince them of this by patient and thorough discussion. You can not remove their misconceptions by denouncing them, or contemptuously ignoring them. You can not disabuse them by abusing them. If they are wholly in error with respect to this matter, their error is most deplorable and hurtful to them, and to society at large; and the Church has no more urgent duty than that of convincing them that they are wrong.

Suppose that they are all wrong in their impression that the sympathies of the Churches are on the side of the classes with which they are in conflict. The impression is there, and no headway can be made in bringing them into the Churches, until it is somehow eradicated.

"The only cure of all this trouble," some will confidently answer, "is the Gospel. Preach the Gospel faithfully, and it will make an end of all this strife." This answer assumes that the fault all lies with the people now in the Churches. What effect can the faithful preaching of the Gospel have upon those who do not and will not hear it? If the Gospel thus preached, reaches these neglecting multitudes, it can only be through

those who now listen to it. And the very trouble we are considering is that those who now frequent the Churches find it difficult, and almost impossible to put themselves into friendly relations with the neglecting multitudes.

What is meant by those who use this language, is simply this: that the strife between labor and capital arises from the natural depravity of the human heart; and that, if men were soundly converted, all these grounds of contention would be removed. Unfortunately, this reasoning overlooks some important facts. The Gospel, considered simply as an evangelistic or converting agency, will never put an end to this trouble. There are plenty of people in our Churches to-day, who give every evidence of having been soundly converted, but who are conducting themselves continually in such a manner as to cause this trouble, instead of curing it. When a man is converted, he has a purpose to do right; and if you choose to go a little further and say that he has the disposition to do right, I will not stop to dispute you. But he may have very crude ideas as to what right is; his heart may be regenerated, but his head may still be sadly muddled. And there are thousands of people in all our Churches who mean to do right by their working people, but whose ideas have been so perverted by a false political economy, that they are continually doing them grievous wrong. If a man has been taught the wage-fund theory, or if he has got into his head the idea that *laissez-faire* is the chief duty of man, the Gospel, in the ordinary acceptation of that term, will not correct the defects in his conduct toward his work people. He may believe that he is a sinner, that he can not save himself, that he must be saved from his sins by faith in Christ; and he may humbly confess his conscious faults, and trust in Christ for forgiveness and salvation. But his habit of taking the law of supply and demand as his sole guide in dealing with his working people, is not a conscious fault. He has been diligently taught that labor is simply a commodity; that what Carlyle calls the "cash-nexus," is the only bond between himself and his employes. As Toynbee puts it, Political Economy has steadily said to him, whenever he has thought of governing himself, in his relations with his work people, by Christian principles—"You are doing a very foolish thing. You might as well try to make iron swim as to alter the rate of wages by your individual will. The rate of wages, like the succession of night and day, is independent of the will of either employer or employed. Neither workmen nor employers can change the rate determined by competition at any particular time."* Fortified by this philosophy, the converted employer feels that any attempt to give his men a larger share of his gains would be superfluous, if not mischievous; that the fates will have it all their own way in spite of him; that all he can do is to buy his labor in the cheapest market, and sell his wares in the dearest. In other words, he has been taught, and he believes, that the industrial world is a world in which the Christian laws of conduct have no sway; in which sympathy is fallacious, and good will foolishness. What can preaching the Gospel, in the ordinary sense of the word, do for such a man? His purpose is right, his heart is right, but his theories are all wrong. Some people say that it makes no difference what a man believes if his heart is right. It makes a tremendous difference!

* "The Industrial Revolution," p. 158.

The Gospel, then, as the simple evangel, will not cure this evil. But Christianity will cure it. Christianity is something more than a Gospel. Christianity is a law, as well as a Gospel. And the Christian law, faithfully preached, as the foundation of the Gospel, will put an end to all this trouble. We sometimes hear it said that the pulpit of the present day is derelict, because there is not enough preaching of the law. It is true. What the Church needs is a great deal more enforcement of law—not necessarily more threatening of penalty, but more preaching of law—of the law of Christ, in its application to the relations of men in their every-day life. By the law is the knowledge of sin. Many of the Christian people in our Churches have not been convicted of their sins, because the law has not been laid down to them. This Christian law, when it is faithfully preached, will make short work with the theories of materialistic political economy. It will cause the employers to understand that their wills do affect the condition of their work people; that they are bound to consider the interests of those by whose labor they make their gains—actually to love them as themselves; to use the power which capital and intelligence give them, not merely in seeking their own prosperity, but in ministering to the welfare of those nearest them. It will enforce the doctrine that wealth is a trust, and that business capacity is a trust; that both are to be used with a solemn sense of responsibility to God; and that the first obligation of the employer binds him to the people in his employ. What he can do to increase their welfare, to make their homes happier, to encourage provident habits among them, to open a door of hope to them, to increase their self-respect, and develop their manliness, he is bound to do. They are not his natural foes, to be battled with and beaten down, under the stern law of competition; they are his allies, his associates, the helpers of his prosperity, to be cherished and befriended, and bound to him with hooks of steel. In deed and in truth, they are his business partners; and it is only right that he should so consider them, and therefore identify them with himself in his enterprise, letting them share in his profits, and making their reward depend, in part, upon the abundance of his gains.

All good Christians believe, of course, that they ought to love their neighbors as themselves; but there are many among them who need help in answering the question, "Who is my neighbor?" The idea that the operatives in his factory, the brakemen on his freight trains, the miners in his coal mines are his neighbors, is an idea that does not come home to many a good Christian. He has been told that the law that governs his relations with them—the only law that can usefully govern his relations with them—is the law of competition, the law of supply and demand. In all this vast industrial realm, as he has been taught, self-interest is the only motive power. In the family, in social life, to a certain extent, also, in civil life, the force of good will must be combined with the force of self-love; altruism must be co-ordinated with egoism; but in the industrial world, in the relations of employer and employed, this benevolent impulse must be suppressed. In this kingdom of industry they say that altruism is an interloper. In the family, in the neighborhood, in the state, if men were governed only by self-interest, we should have endless strife; in the industrial world, if we are governed by self-interest alone, we shall have peace and plenty. So he has been instructed. Over the

entrance to the thronging avenues and the humming work-shops of the industrial realm, an unmoral science has written, in iron letters: "ALL LOVE ABANDON, YE WHO ENTER HERE!" If beyond those portals is pandemonium, who can wonder? The first business of the Church of God is to preach that legend down, and to put in place of it: "YOUR WAGE-WORKER IS YOUR NEAREST NEIGHBOR."

In many respects the old relation of lord and villain, of master and slave, was a better relation than that now subsisting between the employer and the workman. There was many a master who tried to obey the Christian law; who remembered those in bonds as bound with them; who identified himself with his bondmen, loved them, cared for them, ministered unto them, and who was loved by them in return. We used to preach to the masters that their slaves were their brethren; and it was the right doctrine to preach. In one respect the Christian master did infringe upon the Christian law of brotherhood; he deprived his slave of his liberty. That was a great injury. We did right to upbraid him because of it. Doubtless the denial of liberty is a grave wrong—the gravest, perhaps, of wrongs—because liberty is the very condition of character. But while the Christian master deprived his slave of liberty, he gave him love. And now, when the slave gains his liberty, and becomes the hired man of his former master, is there no more love due from the one to the other? Is the "cash nexus" the only bond between them now? Is there no responsibility of the stronger for the welfare of the weaker? When we pass from status to contract, do we leave Christ's law behind? Is the relation between the capitalist and the laborer either love without liberty, or liberty without love? Nay, but it is liberty and love,—the good fellowship of brethren, whose rights are equal, whose duties are reciprocal, whose interests are identical.

This is what the Church of God has to say about this business; and it is high time that the Church of God were saying it, from hearts of flame with tongues of fire. We must make men believe that Christianity has a right to rule this kingdom of industry, as well as all the other kingdoms of this world; that her law is the only law on which any kind of society will rest in security and peace; that ways must be found of incorporating good will as a regulative principle, as an integral element, into the very structure of industrial society.

You must not understand me as denying that there have been and are many Christian employers who recognize this truth, and try to make it practical in their relations with their workmen. And there are many others, who, although they always deal with their workmen as workmen on "strictly business" principles—always paying the lowest wages for which they can get the work done; discharging men with families when they can get from boys or girls the same service for less money, without troubling themselves to ask what will become of the families; striving to attract into the neighborhood of their industries great numbers of surplus workmen, that in the keen competition between these, they may reduce the price of labor; reckoning labor always only as a commodity, and always studying how they can get it at the lowest figure—are yet quite generous in the use of their money for benevolent purposes; giving it liberally for the support of Churches and missions, for the endowment of libraries and colleges, even for the support as paupers or dependents of

the people who have been reduced to penury by their own masterful combinations in the labor market. A great deal of the money that is given in charity is thus gained by the exploitation of labor. And not seldom it happens that families pauperized on starvation wages, are fed with alms taken from the fortunes that their labor has helped to heap up. With one hand capital thrusts labor down toward mendicancy by the stern law of competition; with the other hand it flings to these mendicants it has made the dole that confirms them in their life of degradation. It is hard to tell by which method we have made the most paupers, whether by our heartless political economy, or by our sentimental charity.

It should not be wondered at if the workmen denounce the bounty thus wrung from their labor, as the alms of hypocrites; if they have bitter words to speak of the men whose princely gifts come from wealth produced by their own poorly requited toil. But I do not think this judgment just. I do not think that it is, in all cases—I doubt if it is in the most cases—conscious hypocrisy or wanton selfishness. These men have made their money by the operation of laws which they have been taught to believe are beneficent; their generosity to the Churches, the schools, the heathen, is not always ostentation; it is often genuine good will; they give of their increase, because the impulse to do good is in their hearts; they would have shared their fortunes, just as cheerfully, with the people who have helped them make their fortunes, if they had not been so sedulously instructed that it was foolish for them to do it; that a benevolent purpose could find no standing room in the realm where workman and employer make their contract. Of course there is selfishness on both sides of this quarrel; there are selfish employers and selfish workmen; but the majority of the masters that are in our Churches are not brutes nor tyrants; they would have done justice to their men if they had not been misled by a false philosophy. That philosophy must be killed; no other dragon is devouring so many precious lives; and it is the first business of the Christian Church to kill it. We want no other weapon than the sword of the Spirit, which is the Word of God. Christ's law, faithfully applied to the relations of workman and employer, will settle the whole question. With Christ's law in our minds, instead of the laws of Ricardo and Bastiat—and with Christ's grace in our hearts, we shall very quickly get the barrier out of the way which keeps the working people out of the Churches.

Just a word or two more by way of specific practical suggestion.

1. It goes without saying that we must manage in some way to convince the wage-workers that the Churches are not on the side of capital in the struggle now going on. It may not be necessary that the Church should take either side in this battle. She ought to rebuke the selfishness and rapacity of both sides; certainly she ought not to take the side of the stronger against the weaker, nor ought it to be possible for any fair-minded man to believe that this is her attitude.

2. The Church ought not to censure, but rather to approve and encourage, the combination of laborers for the protection of their own interests. The acts of violence and oppression perpetrated by these unions are, of course, to be denounced; but the unions themselves are lawful and necessary. I know of no reputable political economist of any school, who does not now approve of the organization of labor. Capital combines to

control the price of labor; and labor is helpless to protect itself without organization.

3. Compact labor unions can secure arbitration of labor disputes. Under the present industrial system, this is the best way of avoiding strife and securing justice. The influence of the Churches ought to be thrown energetically and constantly in favor of arbitration. Most labor troubles are now peacefully arbitrated in England; they ought to be arbitrated in this country. Thank God that a threatened strike in the Hocking Valley is now in process of settlement by this method! It is the brightest sign that has been visible in our sky for many a day!

4. It is not, perhaps, necessary for the pulpit to discuss the methods by which the Christian law can be applied to the relation between workmen and employer, but if any minister will make himself familiar with the facts about the working, in France and in Germany, and to some extent also in this country, of the system of industrial partnership or profit-sharing, and will bring these facts in a lecture clearly before the minds of the employers in his congregation, he may render them a great service. The French and German experiments are described with great clearness and particularity in a little book of Sedley Taylor's, entitled, "Profit Sharing,"* a book which every minister should own and study, and lend to every employer whom he can persuade to read it. Profit sharing is simply the incorporation of good-will into the industrial system as a working force; and the scores of great companies on the continent of Europe that have won magnificent success upon this basis prove it to be no visionary scheme, but one of the solidest of accomplished facts. Christianity is not a chimaera, my friends; it will work. Try it! Get your capitalists to try it! Jesus Christ knew a great deal more about organizing society than David Ricardo ever dreamed of knowing, and the application of his law to industrial society will be found to work surprisingly well.

The appearance within a few months past in several quarters of a disposition to venture upon experiments of this sort, shows that a better conception of their calling is beginning to gain possession of the minds of employers. I can take you to more than one manufacturing village in New England, where the capitalists, though not yet adopting the method of profit sharing, have flung *laissez faire* to the winds, and have begun to study their workmen's welfare—villages that blossom as the rose under the breath of this benign influence.

I can not help hoping and believing that the worst of the warfare between capital and labor is now past in this country, and that the day of peace is even now dawning. "A terrible interval of suffering there was," says Arnold Toynbee, "when the workman, flung off by his master, had not yet found his feet; but that is passing away, and the separation is recognized as a necessary moment in that industrial progress which enabled the workman to take a new step in advance. . . . If, however, history teaches us that separation is necessary, it also teaches us that permanent separation is impossible. The law of progress is that men separate, but they separate in order to unite. The old union vanishes, but a new union springs up in its place. The old union, founded on the dependence of the workman, disappears—a new union arises, based on

* Published by Kegan Paul & Co., London.

the workman's independence. And the new union is deeper and wider than the old."

God grant it! God hasten it! And let the Church of God, from all her steeples, with the chiming of ten thousand Christmas bells,

"Ring out the old, ring in the new!"

CHURCH NEGLECT AS CAUSED BY THE STRIFE BETWEEN LABOR AND CAPITAL.

BY REV. AMORY H. BRADFORD, D. D.,
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THIS paper is based upon a study of the opinions of two classes of people, which have been collected with scrupulous care. My inquiry has been of non-Church-goers themselves, and of those whose ministry, whether ordained or otherwise, is among them. I have tried to recognize in my investigations that *a priori* judgments on this question are of no value, and to limit the data for my conclusions entirely to recognized facts, or to those beliefs of the poorer classes which, with them, have the force of facts. My method of securing information has been three-fold. I have addressed letters to representative and reliable artisans, who are not Church attendants, and have received their answers. I have had repeated conversations myself with these classes; and I have secured men whom I could trust, who know them intimately, and are in sympathy with them, to go among them and interview them. In securing the opinions of workers among the poor, the two methods of inquiry by letter and conversation have been employed. Inquiries in both cases have been as follows:

1. Is Church attendance among the poorer classes decreasing?
2. What are the causes of non-attendance at Church in your community?
3. What effect has the conflict between capital and labor on Church attendance?

Investigations have been in such places as Elizabeth, Newark, Paterson, and Jersey City, in New Jersey; New York, Brooklyn, Albany, and Buffalo, in New York; Waterbury, Norwich, and New Britain, in Connecticut; Lowell, North Abington, Lynn, and Fall River, in Massachusetts.

These are typical manufacturing towns. In some of them the artisan population is almost exclusively foreign; and in others, as Lynn and North Abington, the proportion of foreigners is very small. Among the well-known Christian workers whose opinions I have received are such men as A. P. Foster, of Jersey City; S. B. Halliday and G. A. Bell, of Brooklyn; A. F. Shaffler, W. T. Elsing, G. J. Mingins, and J. H. Hoadley, of New York; J. W. Cooper, of New Britain; Smith Baker, of Lowell; Jesse H. Jones, of North Abington; J. L. Hill, of Lynn; and the city missionary of Fall River.

In the first place the questions elicited the fact, which came almost

without qualification, that Church neglect among the poorer classes is rapidly increasing. While this is true, it must be noted that many extravagant statements are in the air. An eminent pastor recently said that there are ninety-five thousand young men in Brooklyn entirely outside the Churches; it is doubtful if there are that number of young men in the city. It was also stated that not seventy-five thousand persons attend Church in Brooklyn; while, in fact, there are forty-six Roman Catholic Churches in that city, with an average seating capacity of one thousand each, and each has three crowded services a Sunday. Probably from one hundred and seventy-five thousand to two hundred thousand different people regularly attend those Churches alone. The evil is bad enough without exaggerations. All my information, from both lines of inquiry, indicates that the wage-working class is largely outside the Churches. The proportion of attendants among these classes is variously stated at from one-half of one per cent to fifty per cent.

CAUSES OF NON-ATTENDANCE AT CHURCH.

I. Reasons given by *artisans*: (1.) Need of recreation because of incessant work all the week. (2.) Inability to dress as well as others who attend Church. (3.) Secret societies are as good as the Church. (4.) Inability to pay for the privilege after deducting the necessary expenses of living. (5.) Disgust at the large salaries of ministers. (6.) Lack of confidence in ministers because they are hirelings. (7.) The unjust and cruel way in which employés are treated by so-called Christian employers. (8.) All answers indicate that the artisan classes think they are not really wanted in the Churches.

II. Reasons given by *Christian workers among the artisan classes and among the poor*: (1.) Spiritual apathy, indifference; this, by all, is given as the chief cause. (2.) The saloon and its influence. (3.) In neighborhoods where wealth and poverty inevitably touch each other, the conflict between labor and capital. (4.) The influence of foreigners who came to America without interest in Church or religion. (5.) The Church and the ministry aim too exclusively to reach the cultivated. Services and preaching are not adapted to all classes. (6.) Pew rentals. (7.) Sunday newspapers. (8.) Hostility to ecclesiastical influence; impatience of moral restraint. (9.) Secret societies and trades'-unions meet on Sundays. (10.) Overwork, leading to bodily fatigue. (11.) Poor preaching on unessential themes. (12.) Belief that the Church does not care for the temporal interests of people. (13.) Distractions and amusements of great cities. (14.) Tenement house irresponsibilities of life, and that in French flats as well as in others.

These statements show what, in the judgment of the most experienced workers among the poor and artisan classes, are the chief causes of Church neglect.

III. What effect has the conflict between labor and capital on Church attendance? All answers to this question were substantially as follows: "Almost no *direct* influence. That conflict is chiefly among foreigners who come to our shores non-Church-goers; but there are unmistakable signs that this conflict is likely soon to begin to show its influence in active hostility to Churches." Rev. A. F. Shauffler says, "In stylish Churches the influence of this conflict is felt, but in plain Churches it is almost

unknown." Rev. W. T. Elsing, of the De Witt Memorial Chapel in New York, says, "In two years I have never heard an expression from a workman which led me to think that in their minds the Church was hostile to their best interests." And even Jesse H. Jones declares that non-attendance at Church in his region is not influenced at all by the conflict between labor and capital.

There is a manifest difference between the answers given to this question by wage-workers and those given by Christian ministers and missionaries, whose lives are spent among them. In weighing the respective value of these answers, it is impossible for me not to consider the testimony of the workers among the poor as the more worthy of credence, because these men are most of them poor themselves, and their sympathies are with those with whom they are working. Indeed, it is doubtful if any class of people are more deeply convinced of the necessity of a new social order than ministers of the Gospel whose fields of labor are among the oppressed classes. Non-Church-going artisans are themselves divided in the testimony they give, but it is fair to conclude, from their statements, that a large number of them, but by no means a majority, are influenced, in their hostility to the Churches by their sense of injustice on the part of the capitalists who attend Church. The most decided utterance I have received on this subject is from an Episcopalian minister in Buffalo, who quotes and adopts the following words of an English workman: "The masses have been frozen out of our Churches by pew-rents, quartette choirs, and the failure of professing Christians to extend to others Christian cordiality, Christian courtesy, or Christian civility." In investigating this subject, we face, at the beginning of our study, the following fact: Non-attendance at Church is not confined to one class. Sunday sea-side resorts are thronged with those who attend no Church, and who show no lack of money. Sunday concerts are crowded with those who are by no means paupers. If the class who do not attend Church is more largely among artisans than others, it is not because they are artisans, but because the class is larger. The Hoffman House bar, in New York, any Sunday, will probably have as many about it as Finnegan's, in Mulberry Street; in one are the rich, and in the other the poor; neither class will attend Church, and for the same reason, and that reason will not be any conflict between the classes. The hotels and flat-houses of cities have a population that well-nigh ignores religion. This population is largely well-to-do. Is it fair to presume that if there were no conflict between capital and labor, the poor would rush to the Churches, when those who have no part in that conflict, and yet who are not poor, do not attend, proportionally, in much larger numbers? My view of this subject is confirmed by careful inquiry among Roman Catholics. An eminent priest said to me: "We have but little trouble in getting our people to Church while they are poor. It is when they begin to get a little ahead, and can be independent, that they commence to forsake the Church." His testimony is that the more his people are oppressed, the better they attend Church. It can not be answered to this that the employers are all Protestants, for it is not so. I am not unmindful of the condition of things in the industrial world. I believe that the prevalent political economy is un-Christian and pernicious; I see no hope of permanent influences for good getting the ascendancy until a better social order prevails; but still I

find no reason to think that, if an ideal system of co-operation were adopted to-morrow, our Churches would be much fuller. Co-operation may be as selfish as competition. The same great fact prompts antipathy to the Churches that prompts injustice and oppression. "The whole world is kin." The capitalist spirit beats in the breast of the poorest day-laborer, and most of the great millionaires have only a formal relation to the Churches, if they have that. The reasons for Church neglect are complex. There are inter-acting causes, which can not be separated. "Men drink because they are miserable, and they are miserable because they drink." They absent themselves from Church because of injustice on the part of their employers, and if justice were done, they would still be absent. Many do not attend because they are poor, and yet if their fortunes should change, they would be absent because they had become rich. My judgment is that the conflict between capital and labor is the most important of the secondary causes of non-attendance at Church. Three causes I place above it:

I. The Worldly and Un-Christian Character of Much of Church Life and Methods.

II. Indifference to All Things Religious.

III. The Distractions of a Great City, Combined with Tenement-house Irresponsibility of Life.

I. The Worldly and Un-Christian Character of Much of the Church Life and Methods.

The cause of Church neglect is not chiefly the conflict between capital and labor, and yet it is largely the result of selfishness. Every letter received from a working-man indicates that men of his class feel that they are not wanted in the Churches. Almost every letter from workers among the poor recognizes that the poor do not think they are welcome. They can pay little. The contribution-box is omnipresent. Seats are private property. In most congregations a well-dressed man or woman is sure to have a good seat, and a poorly-dressed person to have a seat in a corner, or by the door. A reporter in Canada tried the experiment of going to various Churches in poor and ragged, but still in scrupulously clean clothing. He was seated in a poor seat in every Church but one, seated back by the door, seated behind a pillar, tucked away anywhere. Another Sunday, dressed in a rich and fashionable suit, he went to the same Churches; the best that the Churches had was at his disposal. The fault can not have been entirely with the ushers. It was in the spirit of the places. If a poor man, who is a Christian man, comes into our wealthy Churches, he is seldom called on; he attracts little attention; he is left to shift for himself; but if a rich and worldly man comes to Church, not because he wants to worship, but because it is desirable socially, he is given the best place; he poses as a pillar of the congregation, and his family are burdened with attention. That poor man ought to come to Church simply to worship, but he must be more than human if he does not feel that he is not wanted. If he is told he is welcome, he will reply, "Actions speak." The method of the Church is diametrically opposed to the method of Christ and the apostles. It opens a building and says, "Come." Well, "Come" was said by the Master; but, after all, the principle of the kingdom of God is for its citizens to go. Our Lord came to the earth. He went where the people were. The doors into most Churches are not as broad as those into

the kingdom of God. The Church does not go to the people, but rather expects the people to come to it; and then, when they do come, it acts exactly as managers in concerts and theaters—gives the best places to those who can pay the most for them, however they came by their money. This is not so much a matter of intention as of bad evolution. At Westminster Abbey and St. Paul's the doors are open almost all day. People can go and get the best seats whenever they please. When Canon Liddon or Canon Farrar preaches, all classes, poor, rich, nobility, and tramps, crowd close together, and no one asks about the social station of his neighbor. That is the true ideal. The splendor of the buildings keeps none away. The grandest buildings in the world have the greatest audiences. If a church were built of gold, and yet each who enters it was made to feel that he is as welcome as any other; if within its walls the Gospel is preached, and God is truly worshiped, the audience will always be throng. The people do not feel that they have a right in the Churches unless they belong to a certain social grade, or can dress so as to be presentable, and acceptable to those who seem to be in authority. They have reason for their feeling; therefore, they go where they are sure of a welcome.

II. But if all excuse were taken away, and the doors into the Church were as broad as the door into the kingdom of God, would the attendance be materially increased? Probably not. The Brooklyn Tabernacle can not compete with Coney Island. Buffalo Bill can draw a larger crowd in Chicago than any ten pastors in the city. A horse race in New Orleans will have more witnesses than all the attendants of the Churches. Sunday evening concerts in New York are crowded. The natural man loveth not the things of God. The evolution toward the spiritual has not yet lifted the majority of the race very far. The masses are indifferent to Churches and Christianity. There may be a difference of opinion as to the cause of this apathy, but that difference can not obscure the fact. People do not attend Church because they do not want to. That, in the last analysis, is all that can be said. No doubt the Churches are themselves largely responsible for their apparent inhospitality. But where is the evidence that if an angel stood at the door, the masses would be much more eager to enter? Christ was not appreciated in his time any more than his Gospel is in our own time. Nothing is plainer than that interest in spiritual things is not natural. The new birth is fundamental. The correctness of this opinion can be easily verified. Until men can be changed so as to find their pleasure in righteousness, and sacrifice, there is little hope of a better attendance at those places where spiritual truth is taught, and spiritual worship offered. If every labor problem were solved, Jumbo, or the next big elephant, would still prove more attractive than Mr. Moody; and if the ministers of Chicago were dependent for their audiences on the same people as Buffalo Bill, they would preach to well-nigh empty Churches, while their rival would have as large a crowd as ever. These facts are true of no special social class, but rather of all non-Church-goers. The conflict between capital and labor has, yet, but little to do in keeping people from Church, but, as the conflict deepens, if justice is not done, and if the laboring men are allowed to think of the Church as a cave in which millionaires hide themselves from merited retribution, or as a limited express composed entirely of parlor

cars in which capitalists ride to heaven, it will become a more potent factor in our problem.

Already it is the most important of the secondary causes. The working people feel that simply because they are working people they are not wanted in Church, or, if wanted, it is still coupled with the fact that they must recognize their inferiority, which they do not recognize, will not recognize, and ought not to recognize. Furthermore, when they see that the Churches in the cities are located and managed chiefly for the convenience of the rich few, who can ride; when they find that the choice seats in the Church are assigned to wealth and not to character; when they see prominent those who, simply because the law of supply and demand allows it, pay their employes only a bare subsistence and compel them to see at the end of ability to work either the grave, or the poor-house, it is not strange if they say that they will have nothing to do with institutions which are thus managed. The working people insist that the Golden Rule is practical, and they see that far too often it is ignored. The result is, and this is a question of fact and not of theory, the thoughtful artisans are forsaking the Churches in large numbers, and their papers and orators are keeping this fact constantly prominent—"the Church thinks about its wealthy members, it builds to accommodate them, it has its singing and preaching to suit them, and leaves the poor outside, or sends them a mission." Whether this is true or not it is believed. Not long ago I wrote a letter to *John Swinton's Paper*, maintaining that the ministry were in sympathy with the laborers in their struggle for justice. The following is the editorial reply it elicited. I think the facts are not according to the editor's understanding, but the thing for us to recognize is that he does so understand them. "The Rev. Dr. Bradford writes another astounding sentence in these words: 'The ministry of the country are almost universally sympathizers with the poor man's side of this question.' Why, what can be said to this assertion, in view of the facts familiar in New York to all men who know the Protestant clergy of whom the Rev. Dr. Bradford thus speaks, and three-fourths of whose Churches are in our fashionable quarters? One thing is evident, so far at least as this city is concerned; the 'poor men' do not know what the Rev. Dr. Bradford knows; for if they did, there would be more Churches and Church-goers among the half million poor people, who fester on the East Side between Battery and Harlem. At least three-fourths of the poor men of the city perish while totally unaware that they have so many friends among the fashionable ministers, whose salaries come from the plutocracy to which they preach."

III. It is not the province of this paper to enter into an extended examination of the causes of non-attendance at Church; but I venture to say that it would be hard to exaggerate the importance of the amusements and distractions of a great city, and tenement house irresponsibility of life as factors in the problem. A city is full of excitement. Amusements center there. Every thing that tends to fix attention and desire on the life that now is, finds its freest field of exercise where thousands congregate. To this is to be added the fact that there is no hiding-place like a crowd. Amusements win attendance, and then those who have spent time and money they could ill afford, or which makes it impossible for them to have a part in Church life, have no one to chide, for the multi-

tude swallows them. And just here, and an important part of our subject, is the terrible fact of the abounding and increasing immorality. Theaters advertise spectacles whose very advertisements stimulate passion. Such plays are schools of vice. The theater and music hall always have their bar, and usually their complement of lewd women and vicious men. The low-class theaters, which are frequented by the poor, and more especially the music halls, are little better than porches to saloons and houses of prostitution. The taint of this corruption is wide-spread. The number of those who are conscious of a guilty secret is not small, and always they keep away from the Churches. After careful inquiry, I am convinced that impurity is a vice quite as prevalent as intemperance, and more insidious in its action; a vice which is stimulated openly by a large proportion of the popular amusements, and one which builds an impenetrable wall between a man and the house of God. This vice is quite as common among the rich as the poor, but wherever its poison runs there are found those who will not attend Church. When to these agencies of wickedness are added the Sunday excursions, which provide, at slight expense, for the transportation of thousands to the sea-shore and to gardens in the country with the accompaniments of music and entertainments free, facts are faced which it is folly for those who seek the salvation of these people to overlook. But this is not all. These distractions come to those who are crowded together in vast tenements, where comfort and privacy are impossible, and from which the people, by their very humanity, must seek frequent and swift escape. This does not apply to all cities. Philadelphia is a notable exception, but it does apply to New York, Boston, and Chicago, as it applies to London and Glasgow. The houses are not pleasant, and when evening comes the people seek the brightness of saloons and theaters; the houses are poor places to spend Sunday in, and their inmates hurry to the various Sunday resorts. On the streets and on the excursions virtue is shadowed by vice, and the influence from first to last is such as to destroy all relish for the quiet, the reverence, and the concentration of thought required in a place of worship. These conditions are only in part affected by the strife between labor and capital. They inhere, more or less, in all city life. They place their imperative on the poor; they are freely chosen by the rich. No study of this problem ought to overlook the environment of amusement and excitement with which those are surrounded who live as most who live in our cities are compelled to live. Church attendance will be relatively small in such localities until a new and better environment is created. An aphorism in Coleridge's "Aids to Reflection," with the addition of a single word, is applicable here. "He who tries to teach men the principles and precepts of spiritual wisdom before their minds are called off from foreign objects and turned inward upon themselves, might as well write his instructions, as the Sybil wrote her prophecies, on the loose leaves of trees and commit them both to the mercy of the inconstant winds." Until men are taught from childhood to honor and seek something better than "Dime Theaters," and flash and loose music halls, and the distractions of beer-gardens and Sunday excursions, they will have no taste for religion or its services.

The facts which this examination has brought to light, lead to a few important suggestions.

I. Christianity tends to make men capitalists. This can not be ignored, neither can the equally inevitable tendency of the man who fails, to envy the man who succeeds. When the teachings of the Church are heeded, a wage-worker becomes frugal, his vices are dropped. Almost immediately he becomes a humble but a real member of the capitalist class. He saves and gets a beginning toward a home. The little multiplies. He becomes more reliable. The man who never drinks and is conscientious is worth more to his employer than those who dissipate. He is advanced. A conflict is sure to commence just there. When he who prefers pleasure, who spends his wages on his vices, sees his no more skilled neighbor rising above him, dressing better, living better, getting more for his labor, he commences to envy him. The distance between those men, by an essential and inevitable law, must widen. The vices of the one will sink him lower; the virtues of the other will raise him higher. As the gulf widens, the hostility on the part of the one who is failing will increase. It will not be long before from denouncing the man he will denounce the Church for the separation commenced when the relation between the man and the Church was established. The strife will be kept up until he who has gone down realizes that no one is responsible for his failure but himself. It is human nature for him who fails to envy and belittle the one who succeeds. If the Church is connected with the success of the one, the other will be hostile to the Church. The majority of capitalists are such because of frugality and virtuous habits. The Church, as the representative of Christianity, promotes frugality and virtue, and widens the distance between the men who are frugal and those who are shiftless. That conflict will continue until humanity is perfected. It may be ameliorated, and it ought to be, by the generous forbearance and the sacrificing service of those who have prospered. Those who fail are loath to acknowledge that their habits have any thing to do with their failure, or that the real merits of those who succeed have any thing to do with their success. The Church is blamed for being manipulated by money, when the chief basis for the charge is simply the fact that it promotes frugality and virtue. This charge rests on a prejudice, but nothing is more pernicious and nothing more difficult to remove than a prejudice.

II. If non-attendants at Church ever become Church-goers before they become Christians, it will be because they find that which pleases their fancy or satisfies their intellects. Among wage-workers many are thoughtful and genuine. They are not in the Churches because the Churches have nothing for them. They are not interested. This class ought to be met and helped. It is impossible to compete with the pleasures of a great city. The Church that is transformed into a play-house ceases to be a place of worship, and usually ends in repelling the devout, and failing to attract the worldly. To attempt competition with theaters and concert gardens is folly. There is an insuperable incongruity in the effort. The class who can be influenced by pleasure and pleasure only, who have no desire to worship, and who will not be instructed, is beyond the reach of the Church, and must be left to the providence of God. But there are some who are hungry for truth, who read, who think, who fight the existing social order, because they know it is unjust. To say that all who are absent from Church are absentees because of total

depravity, is total absurdity. They find nothing in the Church services which helps them. They are like men bidden to a feast with nothing on the table to their taste. No man can be won by nothing. Those who seek only amusement are beyond our reach, but those who seek truth and righteousness belong with us, and will come with us if we recognize their necessities. This leads to the statement that it is time for "The Social Mission of the Church" to be brought to the front. Different ages have emphasized different spiritual truths. The work of the Church in the last half of the nineteenth century, is the development of its social mission. Hitherto it has been chiefly occupied with metaphysics, and with the salvation of the individual after death. It must consider his salvation for the life that now is. That necessitates a study of his relations to those around him. At a conference between English laborers and English clergymen, the spokesman of the laborers, whose character and manliness is abundantly attested, said, "The clergy are honest and hard working on their own lines. But we want them to take a new line. We are in the presence of a social break-down; and, I say, that as matters stand, for practical purposes, to me and my duty, in every-day life, the bulk of the clergy of all denominations are of the least possible use in the world to me and mine. "Mythe of Life, p. 3, and ff." Thoughtful artisans are more interested in social than in metaphysical problems. They do not believe in any religion which does not aim at the betterment of the condition of those who do the work of the world. The wails of their fellows ring in their ears, and their own future has no hope. The poor are growing poorer. The cry of to-day drowns all voices that speak of to-morrow. The present hell gives no promise of a future heaven. What can make life worth living? The answer to that question thoughtful men will go anywhere to hear. Our Lord had a message for all classes. He healed diseases and then preached the Gospel of the kingdom. Certain important questions which touch the poor man's life at every point have been neglected too long: the influence of society on the individual; the relation of heredity and environment to personal responsibility; the causes of pauperism; the right of each to an inalienable share of the gifts of God; the sanitary question in its relation to human happiness and human conduct; divorce, in the light of the fact that marriage is left dependent on the fancy of an hour, and that few are taught any thing about the principles beneath it. When men realize that the subjects in which they are interested, and which force themselves on their attention, receive the broadest and most thorough treatment in the Christian Church, they will go there, for where these subjects are fairly treated, the intelligent workman will be found. And the Church ought to have her ministers trained in these lines. Not less theology, but more sociology. Jesus Christ is the Lord of the living. The Golden Rule must be made practical. *John Swinton's Paper* says, "We have had enough of that abstraction." Are not clear conceptions of how to apply that as important as ability to speak positively about the Trinity, or what comes after death? Jesus healed diseases, and yet the Church of Jesus Christ, in the nineteenth century, is separated into denominations on matters of opinion concerning rites, on theories of things in infinity, while it utters no voice concerning the prevention of disease, and takes no united action to utilize the discoveries of science for the good of the physical life of man. Environment modifies

dogma. Our "bodies of divinity" are affected by the quality and quantity of our food. The doctrine of God we hold influences our conduct, and equally the way in which we live modifies our belief concerning Deity. The Church can not settle these questions, but it can pour upon them the light of minds open to the Spirit of God. When we can show the world that Christianity touches humanity at every conceivable point; that it helps to prepare for life rather than for death, a great step will be taken toward winning a part of those who are estranged from the Church. Before this can be done the ministry must be trained in sociology as well as in theology. The two sciences go hand in hand. Knowledge of the history of the labor problem is as important as knowledge of the history of the Athanasian creed. To know how to apply the parable of the Good Samaritan to the commercial and industrial life of our time is quite as important as to be able to read Hebrew. It is a startling fact that until very recently no theological seminary in the Union gave as much time to social subjects as to the dispute concerning "Homoiousian" and "Homoousian."

III. The Church must show to the world a society in which the strong actually bear the infirmities of the weak, and do not seek to please themselves, before it can hope to win the masses to its allegiance. That spectacle is almost as common outside the Church as within. Artisans will tell you that if you are a Mason, your fellowship amounts to something, but if you are a Church member, your brotherhood amounts to nothing. The Church must be manifestly better than other organizations before it can hope to supersede them. The glory of the Church is in the fact that within it the strong do minister to the weak, and yet it must emphasize this duty still more. The hospitals, the asylums, the homes, the city missionaries, the Sisters of Charity, with white bonnets, and those other sisters, without the bonnets, but with hearts equally white—Sister Dora, Agnes Jones, Florence Nightingale, Clara Barton, John Howard, William E. Dodge—what is seen in such institutions and such lives does more to win men than all the arguments of theologies. The sun could take off the coat that the wind could not blow off. Octavia Hill, with her model dwelling-houses, is doing as much to make the masses in London believe in God and the Church as Mr. Spurgeon; Miss Dow, with her reformed Gotham Court in New York, and with the influence of those who are with her, is doing more to disarm prejudice against the Church even than Mr. Moody. Actions speak. The symbol of the Church is the cross, which means that its Founder gave his life for humanity. Nothing less than a willingness on the part of his followers to do the same can give them triumph in the struggle before them. The cross is all that distinguishes a Church from a social club. The true Church is not a theological debating society, nor the company of those who are united by any set of dogmas, but it is composed of those, and those only, who are followers of Jesus in the service of humanity. Those who have caught his spirit will quickly find a way out of the labor difficulties. They are living, not to win fortunes, but to save others. It is not essential that their profits should be large, but it is essential that they should do justly and love mercy. When the members of the Church put the emphasis of their lives on the fact that every true Christian, in proportion to his strength, is to bear the infirmities of the weak, and not to please himself, the bells may

cease to ring, and the papers to advertise, and the living voice to invite, for there is something in the example of one who lives, not to be ministered unto, but to minister, that, in the long run, is irresistible.

IV. If the masses will not come to the Churches, then the Churches must go to the masses. The absolutely vicious are seldom won, except in response to personal appeals. Revivals do little more than ruffle the surface of society. Mr. Moody, in London, where he has done his best work, hardly touched the lowest strata. When persons down there are reached, it is almost always by personal contact. The Church will never win those who need it most by opening its doors, and filling its pulpit and gallery. However cordial the invitation, the great, dumb world beneath will neither hear nor understand. It must be warmed into aspiration by contact with a beating heart. If men are to be saved, other men must sacrifice themselves to reach them. Revivals, and "advent missions" will reach a few, but only a few. By individuals individuals must be saved. If one man sees the life of God in another, he will be influenced, if he can be touched at all. When the labor question is settled, one obstruction will be removed from the door of the Church; when the Church building and the Church service make all welcome who enter, one excuse for absence will be removed; when to the consideration of the high themes which take hold of eternity, is added clear and strong teaching concerning the life that now is, the masses will be more readily attracted; when we have free Churches, and popular services, and sanctified ushers, and preachers whose hearts are touched by the Holy Ghost, and hymns devout and worshipful, our congregations will be fuller than at present; we may even have to build larger; but still, the same question that we are considering now will force itself upon us, until we shall learn that for us to save men, as for our Lord, there is no way but "the royal way of the Holy Cross." If one man can make his brother feel that he would die in his behalf, then he may hope to influence him.

I can see no solution for our problem except this, we must compel men to come in by the compulsion of love; we must go to them in the spirit that brought Jesus Christ to the earth. The Church must go to those who will not come to it; go with its loving invitations, and patient instruction, and persuasive entreaties, and ceaseless ministries, and when it is willing to do that, it will find that most of its work, for years to come, will be taking Jesus Christ to those who will not come to him.

SABBATH DESECRATION.

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I CERTAINLY join with you all in regretting the absence of Dr. West from the sessions of this Congress, and especially from the session this afternoon. When I was spoken to to take part in the services of this Congress, I was informed that Dr. West would present a paper, and all that I would be expected to do would be to present some thoughts in the way of an address.

I have wondered, as I have been in this convention from hour to hour, what the thought of the founders of this republic would have been if they could have looked forward to this day and to this place and seen what we see, and heard what we hear, and known what we know. Not that a convention of Christian men and women is an extraordinary affair, for such conventions have been quite common in the history of this country; but I mean a convention of this kind, an assembly for this purpose, to discuss questions which so intimately concern the American people and the welfare of the Church of the Lord Jesus Christ in this country. For, manifestly, there is a condition of affairs in our cities and country not anticipated by our fathers. I am called upon, therefore, to assist in the discussion of one of the important questions brought before this Congress—the desecration of the Sabbath. And of course I shall not be expected, I suppose, to speak in reference to the sanctity of the Sabbath, or in regard to the duty of the people to observe the same. I shall make an effort to stick to the text—the desecration of the Sabbath.

The Sabbath is a part of time appointed in the good providence of God to be sacredly observed, or, according to the Biblical and New Testament teaching, it is one-seventh of every seven days. The state also has come to see the importance of the observance of this day. Consequently, in every State in the Union we have laws enacted for the observance, the proper observance of one day in every seven, commonly called Sunday. I suppose that it is in the province of ■ State, simply as ■ State, from the political standpoint, to require that one day in eight, or one day in nine, or one day in ten should be set apart as a day of rest. I suppose that to be so. But the States of this great nation of ours have seen proper to harmonize their legislation with the teaching of the decalogue and the principles of the New Testament Scriptures. Therefore, the legislation of the State requires that the first day of the week, commonly called Sunday, shall be regarded as a sacred day, a day wholly set apart to divine services. The purpose, manifestly, is this: that for six days the trend of business shall go forward, the hum of machinery be heard, and the usual activities that belong to ■ great and growing nation shall in no way be impeded, and that when the seventh day comes, then all business shall cease and the minds of all the people shall be attracted to the worship of God. And I believe there is a great deal more in that idea than we commonly get out of it, the worship of God on this day—first, the worship of

God in the study of his Word; then the worship of God in hymning his praises; and the worship of the divine One as we pray to him and expound the meaning of his Word and apply it to the consciences of men.

Now, believing that to be, in outline, the great purpose upon the part of the heavenly Father, and so far as the state can go, it is its purpose that the people shall sacredly observe such a day for such a purpose, there comes up very naturally the question, What is the desecration of such a day? in what does it consist? I answer: First, whatever may interfere with the purposes of God or the plan or object of legislation to prevent such worship, is a desecration of the day.

Now the things that lead to it. I want to mention three things that lead to the desecration of the holy Sabbath. In the first place we must not forget that the tendency of these modern times is entirely toward materialism. I do not see how that can be avoided. There has not been a time since you and I came upon the stage of action when there has been a greater degree of activity among all our people than now, when business has been so intense, and when the spirit of thrift and enterprise and of amassing wealth has been so great as to-day. The means of transportation, of intercommunication, and all that, are wonderfully increased, and I believe that, as never before, this question confronts the American people, and that a large per cent of the population of these United States stand in the attitude of simply getting bread, of making an effort to amass wealth and to obtain great property. Consequently, in spite of perhaps the thought or purpose or intention of a great many men, the tendency is to materialism. I do not know that it need be so, but nevertheless it is so, that as families and people increase in wealth and in many of the conveniences of life, they shut out this more important matter, and do not regard it so essential, perhaps, as they should. And then, because of that, we are confronted with another question. A great many people to-day do not see the need nor feel the importance of such a day as this.

And second, the investment of capital in this country, in large numbers of instances, tends in that direction. Now I don't think it becomes a clergyman, or, for that matter, any body else, to cry out in a thoughtless way in regard to great corporations. I think that every thing a man says on this line he ought to think of carefully and prudently before he utters it; and I believe that every Christian man, whether he be a clergyman or a business man, will accord truthfulness to this assertion. A great part of the money of this country is largely invested in monopolies. For instance, railroad corporations, street railroad corporations, newspaper corporations, and all that. Now here is a feature that presents a difficulty in discussing this question, for I believe there are a great many very conscientious men that are touched by such a question as this. For instance, here are men that have invested hundreds of thousands of dollars in a railroad corporation. Now when I stand in my pulpit on Sunday morning and preach, it is possible I preach to some men of that kind. When those of you who are clergymen stand in your pulpits on the Lord's day, it is possible you preach to some men of that kind. And when we administer the holy communion, it is possible there are men who approach the table of the Lord and partake of the emblems that represent the body and blood of the Lord Jesus Christ, who, at the same time, have money

invested in these bonds or stocks which is earning their per cent for them on the Lord's day. And furthermore, here is a great army of men employed by these corporations in the violation of the Word of God concerning the Sabbath, while these men are engaged, apparently, in good conscience and in good faith in the worship of God. Now please understand me. I do not speak of this in a censorious way. I only speak of the matter as it is, and it is a very difficult thing to discuss, the desecration of God's day without touching upon that very important point. I do not know how it will be settled. God and the consciences of men must settle it, for I think God and necessity solve some problems that you and I sometimes dare not touch.

Then there is a great deal said in regard to the deleterious influence of the newspaper upon the community. I do know, from my standpoint, and I believe that I speak the sentiment of a majority of the Christian people in this country, I do not see how it is possible for us to have Sunday newspapers without such fact being in violation of the spirit of Sunday and the precept to keep the day holy. Now again, I want to be clearly understood. I do not speak it in a censorious way, or in a Pessimistic way, nothing of that sort. I know there are a great many men in all of this land that have invested their money in such corporations, but at the same time I have a conviction that the earning of that money on the Lord's day by such an arrangement and by such processes is in violation of the decalogue and of the teaching of the Lord Jesus Christ. [Applause.] Now I am aware there are men who seem to be conscientious who take the other side of that question. I know of no better way to judge of the moral quality of an effect than to study the make-up of the characters that are formed under these influences. I am not the oldest man, perhaps, in the audience, though I am old enough for the present at least. I can go back twenty-five or thirty-five years and see the influence of Christian worship and Christian service in the family and study some of those same families to-day, and there is quite a marked difference. Instead of reading the Bible and good books, the newspaper has come in. Now, brethren, I want to ask you how to equalize and harmonize our experience on this point. As I look at it, it is a pretty difficult thing for a Christian minister to have his congregation benefitted on Sunday morning when perhaps twenty per cent have been reading the newspaper before they come into the services. Here is a man who has his mind filled with the grain market. Here is another, and his thought is concerned with items of stocks of various kinds. He puts down his paper and starts to the house of the Lord. Well, I presume you have more success than I have in putting thoughts into men's minds or impressions upon men's consciences, but I am certain that I have failed utterly in many instances, and that that has been the sole reason why. Now, in-so-far as any thing may be done through the influence of the newspaper on Sunday which prevents the Spirit of God and the Word of God from producing a proper effect upon the conscience, it is in violation of the spirit and teaching of the Word of God concerning this holy day.

One further point—the lax views of individuals and families concerning the day. I do not think that the average American family looks upon the sanctity of the Sabbath day as it used to. Now, I am aware, of course,

there are a great many people, when you discuss this question, that bring up the old-fashioned way of keeping the Sabbath. You must not kindle any fire to cook your breakfast, but eat a cold dinner, and take a cold lunch, and all that. I am not talking about that phase of the matter, but I simply say this, that the average American family to-day does n't look upon the sanctity of the Sabbath as the family did twenty-five or thirty-five years ago. Consequently, I think the Church of Jesus Christ to-day is making provision for two great classes in this country, and a third class is almost wholly neglected. The rich families in this country are not neglected, and the poorest are not neglected. The upper grade of society, as far as wealth is concerned, is looked after. The lowest is looked after. There are several missions in Cincinnati, and they are effective ones. Men in Cincinnati are giving their money by the hundred dollars, and by the thousand dollars, and that money is given for the support of men who are devoting almost their whole time to the lower strata of society, so far as condition is concerned. And then, a large per cent of our wealthy people come to Church, to some Church, on the Sabbath day. But here is a class of American people, the mechanic, the tradesman, the clerk, that do not go to Church at all, scarcely, and we are hardly reaching this middle class of society here. I don't know how it is with you in other cities, but that is our condition, and here is a very great per cent of our great population that we are not touching. Now, I have noticed this: a young man is at his books all the week; if he is a book-keeper, or if he is a clerk engaged in some way, he closes up his work late Saturday night. "Now," he says, "I must have a day of recreation; I must rest on Sunday." So, if he is a married man, he takes his family to some resort, or he goes off on the train, and thus he comes and goes, month in and month out, and year in and year out, until there is a generation of children that are growing up in our midst that have no idea at all scarcely, in regard to the sanctity of God's day; and the whole thing results from the lax views of the family concerning the sanctity of God's day.

Then, again, I have known business men, and, for that matter, I have known *Christian* business men, men that seemed to have some conscience on a great many subjects, who, wanting to go to New York, Philadelphia, or Boston, will work right along all the week, and then, on Saturday night, they will pack their gripsacks and take the nine o'clock train and travel all day Sunday to get to their place of destination. I once had such a man in my congregation, not in Cincinnati, bad as we seem to be, and, finding out that he traveled that way, and being pastor of the Church, I thought I would endeavor to dissuade him from it. I said to him: "Please don't do it! It is in violation of God's day for you to travel on the Sabbath." Well, of course, that brought up the usual excuses. But, nevertheless, that man's example did a great deal of harm to some young men in the congregation. And there are a great many more illustrations that I could bring forward, but I must not take more time. What do these things indicate? They indicate a low order of moral conviction in regard to God's claims upon men through the Holy Sabbath.

What, then, do we need? What ought to take place in order to correct these evils, and to bring the people up to the proper and the just recognition of God's day and an observance of its precepts?

In the first place, what is the duty of the Church? Manifestly the

duty of the Church is to present—and I hesitate a moment here. I don't want to even seem to present a thought that will not bear the most candid investigation; and let me approach it in this way: I don't think the Church is lax in regard to presenting the sentimental side of religion, if there is that side of it, or, as somebody says, the æsthetic side of religion, or the tender side of religion, but, brethren, I do believe that, taken as a whole, the Church of Jesus Christ, to-day, is lax upon this one point, in presenting the manly, vigorous, aggressive side of the Gospel of Jesus Christ. And what I mean is this: The Church manages, I think, a little too easy certain offenders of God's law. Now, I don't mean that there are to be any harsh measures. I don't believe in violence. But I do believe that when God says a thing he means it; and when he says, "Remember the Sabbath day to keep it holy," it is our business to keep it so, and, so far as we are watchmen upon Zion's walls, to tell our people that God means just what he says. Therefore, the Church must see to it, I think, that the membership of the Church shall observe God's day. I was over in St. Louis the other day, and attended services in a church where there are special services in progress. At the conclusion of the address on the part of the brother who led the services, opportunity was given for persons to speak, and on that occasion a gentleman who, I am told, is president of one of the banks there, arose and said: "I want to say, in the hearing of this entire congregation, that I profess to be a Christian, and have for a good long while professed to be such, and I have not had many scruples on certain things, but I have come to this conclusion, I will not have the milk-man to stop at my house on Sunday morning, and I won't have the ice-man leave ice on Sunday. I told him the other day he must leave ice enough on Saturday night to do me over Sunday, and I told the milkman he must leave milk enough to do over Sunday." Now, that is getting at it in a practical way. I would that every Christian family would do just that way. [Applause.] That is a practical example of the observance of God's day. Well, now, that is one way in which this can be done.

The other way is: The Church of Jesus Christ ought to demand of the State that it do its duty. The Church, as a body, the Church of Jesus Christ, as a whole, ought to demand of the State the enforcement of the law of the State concerning the observance of the Sabbath. Now, I know I have gotten on a very delicate question, and I do not expect every body to agree with me. Within the Church, from every man who comes to our folds, from every man who seeks membership in our Churches, we have a right to demand that he shall observe the Sabbath as a holy day. But there is such a remarkable tenderness of conscience in America on these matters. You must not associate Church and State. Keep them far apart. Now, to avoid that difficulty, and to reach the point desired and designed, I believe the Church of Jesus Christ has the right, as a Church, to demand that the officers of a civil law shall do their duty as officers of the State.

Now, let me look at that a little more. As matters go now, you don't get at the people, and when you do get at them, they are, many of them, not in a condition for you to help them. Suppose I talk of my own city, as an example. We have no Sunday in Cincinnati, really. The theaters and saloons are open, if the proprietors choose to have them so. Now, I

do n't think the Legislature of Ohio, or the Congress of these United States under the provision of the Constitution of the Union, has any right to enforce the Sabbath to please my Church or to please yours. I don't think that the Legislature of the State of Ohio, or the Congress of these United States, has any right to pass a law or demand its enforcement, to please one party rather than another. But I do believe it is the spirit of the American government, that the Legislatures of the States, and the Congress of the United States, that the officers of the law shall enforce such laws as will conduce to the sound character and the good citizenship of the people, simply for the protection of the commonwealths of the nation. I don't think that the Legislature of any State can make any man a sober man; I do n't think that is possible. I do n't think that it is possible for the law to make a man a sober man; but, manifestly, this can be done—the law can protect the man from becoming such a man that he can not be reached by the Gospel and helped by the Church. Or, as I heard Mr. Wendell Phillips say, as I thought, in a wonderful way, once, “The Legislature can not make this man a sober man, but, when he goes down the street, the law of the State can shut the door of the saloon and let the man pass on and remain a sober man.” That I believe with all my heart. [Applause.] I know there are brethren in the house who do n't take this view of the matter, and they are conscientious, and, of course, so am I, but, if the officers of the law will enforce the law, then we can get at the masses, and the Gospel of Jesus Christ can take care of itself, and so can the Church. We do n't ask any favors. All we ask is, as citizens of this country, that the laws of the State concerning the laws of God and the State shall be enforced as political measures, and not as religious measures; that is all. And when that is done we will handle the masses, by the blessing of God, and we will reach them with the Gospel, and they will be converted by hundreds and by thousands.

Now, here is a surprising fact: I believe there are more children born in America every twelve months, than are gathered into our Churches, the whole number, during the same time. That is, the births of children in this country exceed the conversions, all told, to the Lord Jesus Christ every year. If that thing continues very long, you can very easily see what the result will be.

Now, if you will pardon me, I just want to anticipate a little. What is the outlook for the future? In 1859, you recollect, the foundation of the national monument, at Plymouth Rock, was laid, and in 1875 as, I remember, or 1876, it was finished. On the top of that monument the figure of Faith was placed, a figure about four times the size of the human body. That figure stands there, on that splendid monument, with uplifted hand, and index finger pointing toward heaven. The faith of the Pilgrim Fathers, in the providence of Almighty God, has made a nation; that faith is continuing to hold this nation steady, I believe, in the filling of the great mission God has given it to fill; and, if this American nation is true to the ideas that that figure of Faith on that monument symbolizes, then I believe that the future of this nation will be as God intends it to be, and we shall be a nation, yet, whose God is the Lord, and we shall be a Sabbath-keeping people. [Applause.]

SABBATH DESECRATION.

REV. E. K. BELL,

Cincinnati, Ohio.

PERHAPS no nation is so strikingly indebted to the special providences of God in its history as our own. All along the line of our national growth there are manifest traces of God's goodness and guiding care, not only in the usual way in which other nations have enjoyed them, but in extraordinary ways, ways that with a single exception have been unknown in the history of the world. The claim has always been made for us that we are a Christian nation. This claim is a just one. The early settlers were devout Christian men, who came to these shores seeking a land where they might enjoy with the fullest freedom the service and worship of Jehovah. They consecrated the new country to God, and the prayers of those earnest pilgrims have been a potent religious force in the nation's growth and history. The first public building erected was a "meeting-house" for the worship of God, and ever afterward, as villages sprung up, a Christian Church always claimed the first attention of the people. And when convocations of the people gathered, when institutions of various kinds were established, when legislative bodies convened, there has been an almost universal recognition of the guiding hand and ministering providence of the Christian's God.

These and many other facts which might be mentioned, constitute us a peculiar people, and show from the first until the present that we have been a Christian nation. Now, as God blessed the chosen people of old because they were his people, and blessed them when they were obedient, and particularly when they observed his Sabbaths, so has he continued to bless us; but if we as a people bring reproach upon the exalted name we have borne by refusing to observe his Sabbaths, we may expect sooner or later a scourge to afflict us, greater even than that which carried the Israelites to Babylon. Our relation to God as a nation is peculiar. Our whole history in the past has been linked with recognitions of Jehovah, and in times of calamity even infidels have been silent while the nation prayed, and in times of prosperity the people have joined in praises and thanksgivings to God.

It is almost needless to say before an assembly like this, that where the Sabbath is increasingly desecrated, there has devout recognition of Jehovah on the part of the people been increasingly passing away. And not only has this been the case, but wickedness, vice, and crime have been increasing at a marvelous rate, wherever there has been successful effort made to destroy the sacred influence of the Lord's day. In many localities, especially of the cities, the battle for the Christian Sabbath, to all external appearances, has been lost. There can nothing be gained by taking pessimistic views of this subject, but the time has come, and the evidence is so apparent, that the question whether or not we shall have a Sabbath in this country has become a serious one.

I have been asked by the committee to speak more directly of Sab-

bath desecration in this city. As this is my home, it would be a more pleasing task to speak of the same evil in Chicago. But as this convention has been called to discuss not only the evils which exist in other cities, but more directly those which prevail here, and as the committee felt impelled to lay the unwelcome task upon some one, I trust it will not be considered an ungraceful act to speak briefly of those things which remain to remind us of the Lord's day, as well as those things which tell of Sabbath desecration.

In behalf of those traces of the Lord's day which yet exist, it ought to be said that many business places are actually closed. The wholesale houses and the large retail stores are not kept open on the Sabbath. And so with many other places of business throughout the city. Then, too, the Churches are open, and out of a Protestant population of 250,000 from 12,000 to 15,000 attend divine worship on the Lord's day. Then out of 50,000 homes there are perhaps 3,500 in which the Sabbath day is remembered and kept holy. Lay the stress upon the word holy, and then no one will charge the speaker with exaggeration. And further, no slight is herein offered to the Christian people of this city. They are as godly and earnest a people as can be found anywhere throughout the land.

On the other hand, there exists in this city every phase of Sabbath desecration. The sound of the hammer, or the busy tread of workmen, may be heard in every quarter. Work goes on, not with the usual force and number, but sufficient to deprive many thousands even of physical rest on the Sabbath day. Secular orders and societies hold meetings, have their processions, and with bands of music, parade before our Church doors during the hours of public worship. Places of amusement are universally open. The theaters are all open, and the most attractive performances are offered to the public on the Sabbath day. It is then they receive their most liberal patronage, and many of them obtain their largest audiences. Not only is the majority of grocery, provision, and variety stores open during the day, but nearly four thousand saloons ply their trade with redoubled energy and defiant zeal. If four persons only were to enter each saloon during the day, the number would be greater than the sum total of men, women, and children who hear the Gospel preached from the pulpits of the city. But the sad fact is that many of these places have hundreds of patrons on the Lord's day. It is their busiest, their harvest time. Out of their doors flows a constant stream of drunkenness, inflamed passion, rampant wickedness, which fill the day with unhallowed orgies, and make night hideous with debauchery and crime. In the Summer tens of thousands press into the base ball grounds, the hill-top resorts, the beer gardens, meeting, as they go, the remnant, who are on their way to the house of the Lord. In Winter the theaters, dance halls, variety shows, and skating rinks are crowded with patrons, while a "little flock" goes up to God's house to engage in divine worship. The multitudes have no concern about keeping the Sabbath as God commands it to be kept. The conscience seems lost to all appeal in behalf of a sacred recognition of the Sabbath of the Lord. And so fully is this fact understood that the authorities largely ignore the Sabbath laws of the State. It seems to be accepted as a matter of course that no law respecting the Sabbath shall receive any attention. So that Sabbath desecration goes on, without any check even upon the leaders and most flagrantly wicked places of the city.

Now, what has been said of Cincinnati, if the word "hill-top" and a few similar localisms had not been mentioned, might just as fittingly have been said of Chicago. And perhaps, in some particulars, graver things might have been mentioned. Somehow, residents of other cities have fallen into the habit of saying unpleasant things about Cincinnati. But to the citizen of Chicago, St. Louis, Kansas City, we can say, with becoming gravity, "Physician, heal thyself."

The prevailing desecration of the Sabbath is one of the chief hindrances to evangelizing work among the masses in our cities. The man who persistently desecrates the Sabbath is one of the most difficult persons to reach with the Gospel. The soul that has no conscience in respect to God's day will hardly have any desire for worship, or any inclination to hear any message of divine truth. And thus, more and more, as the Sabbath disappears, does morality descend to lower grades, and vice and crime increase. Let the whole country lose its Sabbath, as it is already lost in our cities, and the end of good government, yea, the time when God's favor shall have been turned away from us, will most certainly have come.

There is another most unfortunate phase of this subject, and that is the influence which this widespread desecration is having upon many of the people in our Churches. It is an old saying that familiarity with any object makes it lose its significance. Familiarity even with crime tends to make it less obnoxious, and by coming in daily contact with any form of sin, we are apt to forget what an offense it still is to Him who changes not. The God-fearing Lot, certainly did not realize the extent and character of the gross wickedness of that city in which he was content to live and rear his family. And so it is that forms of sin widely prevalent are apt to lose their awful significance even to members of the Christian Church. Thus there are indications that the Church itself is losing much of its sacred interest in the Sabbath. One illustration will suffice. The Sunday newspaper goes into a vast number of Christian homes. In how many homes of the Church, especially in our cities, does the secular sensational newspaper displace all study of the Scriptures, reading of religious books, or religious instruction and meditation? What a vast number of Christian homes are regularly supplied with secular papers for Sabbath reading! And what does all this indicate? Why, this, that the Church is losing her Sabbath. The Church at this point is beginning to strike hands with the world; the Church is laying her head in the lap of Delilah, and the enchantress is cropping off her locks of strength. It is not wise to abuse the editors and publishers of Sunday newspapers, so long as the Church tacitly indorses their undertaking. It would be folly for the Church to denounce the proprietors of Sunday theaters, if a large share of Sunday patronage came from her members. And so we are humiliated before the sad fact that even the Church is losing that sacred attachment and spiritual significance which our fathers gave to the Sabbath, and which is the chief pledge for the unwearying return of temporal and spiritual blessings.

Now, any compromise which the Church has ever made with the world, has always resulted in her weakness, and sometimes in her irreparable loss and shame. The throne of God can have no fellowship with iniquity. The Church is too much influenced by the prevailing sentiment

of the times and surroundings. Not that the Church should fail to make persistent progress with the most advanced steps of the age, but the progress should be Godward and not in worldliness. Any attempt to bridge the chasm between the European Sunday and the old-time American Sabbath, must react, not only against the Church, but have a disastrous effect upon the general estimate of the value and sanctity of the Lord's day. It may be a good thing sometimes to be liberal; but liberality at the sacrifice of Christian principle will never be the means of bringing men nearer to God. Spiritual truth has always exalted spiritual life—at the same time teaching reverence to God and obedience to his commandments.

Now, if we would stem this tide which threatens to destroy the Sabbath, the Church must take high ground on this great question. There can nothing be gained by any sort of compromise with the enemy. That has been tried. But every step the Church has taken toward meeting the world's conception of duty to God, has been a backward step; and every friendly clasp has left upon the fair hand of the Church the mark of sin, while her own purity has not been felt by the other. And although in some of our cities the contest seems to be against us, yet that is no reason why the Church should cease to make the most earnest effort to rouse the people to a devout recognition of the needs and claim of the Sabbath day. It is not our battle alone, but is the Lord's. His hand is not shortened or is he less mighty to save. When Christ gave his disciples the last great commission, and told them to go preach his Gospel, he bade them remember as they went into the world that all power was given unto him, both in heaven and on earth. With such a leader as this, with such a King to serve, we may go forth with untiring zeal, confident that right must triumph over wrong, for the Lord omnipotent reigneth.

Again, our efforts at reform in city affairs will never produce permanent results until we strike at the root of the difficulty. Our leagues and committees formed for the prosecution of lawbreakers and corruptionists are accomplishing much good, but the punishment of offenders can at the most give but a temporary check to the evils which are the perils of our great cities. Jehu with fiery zeal struck down idolatry, but neglected to build up the altars of Jehovah, and his work did not abide. The true reformer will not be slack in his efforts to destroy iniquity, but at the same time he must labor to promote righteousness. And righteousness without a Sabbath is one of the things which rarely, if ever, has been, and perhaps never will be.

The troubles which afflict our cities, the gathering evils which are becoming perilous, the unblushing wickedness so widely prevalent, have been fostered, and are the legitimate fruits of long continued Sabbath desecration. The Sabbath question then becomes one of the most serious for the nation, and one of the most important for the Church to emphasize. Infidelity is gathering its greatest strength through its victories here, and vice and crime go on in their increase as the Sabbath passes away. Give back to us the Sabbath in our cities—give back to us even the Puritan Sabbath, with all its firmness of doctrine and severity of practice, and the problem of how to reach the masses as well as the problem of good government, will be easily solved.

SABBATH DESECRATION.

W. H. FRENCH, D. D.,
Cincinnati, Ohio.

SABBATH desecration! That which is not sacred can not be desecrated. This theme assumes the sacredness of the Sabbath day. But whence this sacredness? How came this day to be a sacred one? What is its sacredness? The answer is given in that precept of the moral law written with the finger of God on a table of stone—"The Lord blessed the Sabbath day and hallowed it." Its sacredness comes from God's appointment and designation of the day as one to be devoted to his worship, and his challenging a special property in the day. It is, therefore, a portion of time which God claims as his own—time to be devoted to his service—time in which men are required to rest from works secular, and engage in works sacred. The priests under the law profaned the temple and were blameless. They slew the beast to be offered in sacrifice and burned it upon the altar. To have slaughtered the same beast upon that day, that its flesh might be eaten as daily food or sold in the shambles, would have profaned the day. Sacred service is to be rendered in sacred time. This meets upon the threshold the baseless plea that, because the driver of a transfer wagon riding upon his saddle-horse in his ordinary business on the Sabbath day is arrested by the officers of the law, therefore the man who rides in his carriage to Church is alike a violator of law and subject to arrest—a decision that merits for the jurist the rebuke "Ye know not the Scriptures."

We have had before us the perils of our civilization. The remedy for the evils which threaten our institutions, must be sought in the inquiry after the basis on which these things rest. I raise no question of disputation when I say that our civilization and all our advantages which we possess over other nations, have their origin in the Christian religion. No other religion could have produced them—no other ever has produced them. The so-called republics of Sparta, Athens, and other Greek cities, were not as our republic—did not secure to their citizens the blessings of freedom—did not guarantee equality of right. The religious character of the founders of our government show the origin of their ideas of government, and of the ends which governments are intended to secure. If founded upon these principles taught in the Bible—if springing from the religion of the New Testament and of the Bible, the preservation of these advantages must be sought in the preservation of the principles and the religion from which they sprang. The threatening to them is not foreign immigration; it is an immigration of foreigners who are not in sympathy with, but hostile to the principles of our religion. No man will tremble for the interests of the nation—dear to him as life—when told that there have been landed at Castle Garden, a multitude of Christians, thoroughly imbued with the spirit of the Gospel of Christ—thoroughly indoctrinated in the teachings of the Bible. But if you tell any one that the same number of roughs, communists, socialists, have landed, the impression is altogether

different. The liberties and privileges of this government could not be maintained for one single day under any other religion. In the hands of the followers of Mohammed, they would not survive one night. In the hands of the followers of Confucius they would be alike ephemeral. Virtue, intelligence, and true religion are recognized as essential to good government.

The bulwark of our religion—and therefore, of our civilization—is the Christian Sabbath. It is vital to it. It is not the mere forms of religion that we seek; these are but the body. It is the spirit of it—that vital principle that works in and rules man's heart, so that change is effected in the very nature and character, and so in the life of the man. There is no agency so potent against all that is noble, true, just, and worthy in manhood, as the desecration of God's day; no power of demoralization that can be compared with it. There is ■ reason for this. The violation of law cultivates the spirit of lawlessness. The Apostle James reasons that he that violates one precept of the law is guilty of all—he is guilty of the breach of the whole law. The violation of any one commandment educates in *disobedience*—it familiarizes with transgression. The violation of the divine law familiarizes with transgression of *law*, and brings forth fruit in disregard of civil law and in general lawlessness. But I think there is ■ reason for the peculiar effects of evil which are brought forth in the desecration of the Sabbath. There are sins to which men are impelled by their natural propensities and passions, and they run to these without a consideration of what the law is. They are not cultivating rebellion against God to so great ■ degree, but the law of the Sabbath is a positive law, not founded on any thing but the divine will. There is nothing to distinguish the Sabbath day from other days. The sun rises as on other days; the winds blow, or the rains fall; the cattle low in their pastures; the birds sing in the trees, and the only distinction is that of this day God says remember it and keep it holy. He that goes forth to secular work on the Lord's day, goes in the very face of the divine law, and in rejection of the Divine authority. The effect of this can only be to harden against the government of God, and so embolden in other sins. It is a precept, therefore, peculiarly adapted to promote purity in life by the observance of it, and peculiarly adapted to promote licentiousness in its desecration. Sabbath desecration, therefore, promotes ungodliness and profligacy, and hastens to its overthrow a government like our own.

This demoralization in the great cities extends, in its influence, much more rapidly than formerly. Our facilities of travel—our railroads—bring city and country so close together that the vices of the city are soon learned in the country, and the peril of Sabbath desecration in the cities is increased. The very spirit that rejects the divine law rejects the civil law and casts off government.

However this may be as to the peculiar character of the law of the Sabbath, this all will admit—that enforced law is ■ powerful educator, and that the non-enforcement of law demoralizes; hence the desecration of the Sabbath permitted demoralizes a people and promotes disorder. That which corrupts our people renders insecure our institutions, and imperils our civil and religious liberties as enjoyed in our government—the best form the sun ever shone upon. When Lycurgus would elevate the character of the Lacedæmonians, he sought to effect it by the character of the laws. Good laws would make good citizens—when those laws were enforced. Nehemiah

sought the interests of his government when he enforced the Sabbath law in Jerusalem, and he soon taught the people to respect his government when he required them to obey the law of God. But it is not the force of government that *compels* obedience, and requires submission to the law, that drives, and constrains, and seeks nothing beyond this; it is that which brings the nature into subjection, and moves to obedience *because it is right*. So the Sabbath day is a day on which such services are required as bring the soul into sympathy with God and his law, and is calculated to work the very spirit which is found in good citizens. The desecration of the day is just the reverse—blunting man's moral sensibilities, destroying his sense of obligation to God, he becomes profligate in his life, and unfit to be intrusted with interests as important as those involved in our government.

What is the effect of irreligion upon government? Let history give the answer. France tried the experiment, and God, in permitting it, gave the nations to all coming ages the lesson of that experiment. In three days eighty thousand heads of the best of her citizens was the penalty of that Godless reign—heads carted to the river and dumped into it, and the Seine ran red with the best blood of France. In very despair, she fled to the Papacy—any thing rather than no religion in the government. We can not repeat the experiment without like results. What has become of the republics of former days? What was the reason of their overthrow? Their history is not silent as to causes. These were found in the corrupting of the people. Who will trust rogues with treasure? Who will commit to the hands of the licentious and profligate the interests that he cherishes as his life? Who will make the vilest of the people the guardians of our civil liberties—the keepers of our lives? Republicanism can not live among the Godless. Shall we, then, give away our Sabbath—the palladium of our liberties—and at the demand of the Godless, yield what we know to be essential to our existence as a nation? We become the basest guardians of the gravest trust.

But I must not omit to say that the peril to our civil institutions—the danger to our civilization, in an allowed rejection of the Sabbath—is that it is a practical rejection of the God who instituted it, and calls forth his righteous judgments upon the nation. God says of those who keep the Sabbath from polluting it, that “their place of defense shall be the munitions of rocks.” This implies the reverse—that he will take away the defense of those who do not keep it so. There are principles of the divine government that run through all times, and all administrations and dispensations—that change not, that are eternal. These displayed in times past are but tokens of what all may expect. Hence it is that history repeats itself. The lessons of history were otherwise comparatively valueless.

I believe the demoralization of our citizens is largely due to the desecration of the Sabbath. The theaters, saloons, hill-top resorts, and places of amusement do their bad work on the Lord's day, and are fast sapping the foundations of good government, and fast bringing the people under the frown of God. The Gospel alone will bring us back to allegiance to God; and the potent and intensified forces of evil will be met by the more potent and more intense forces of right and truth.

THE RELATION OF CERTAIN PHASES OF IMMORALITY TO BUSINESS INTERESTS.

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In a recent address delivered before the students of Haverford College, by Canon Farrar, he stated the following fact:

"After the power of Prussia had been shattered by Napoleon, at Jena, Baron Von Stein resolved that he would retrieve the loss; and so he went quietly to work and established the Tugendverein, or Leagues of virtue, among the young men throughout the kingdom, and he set up gymnasia for physical training (for you can not have a vigorous mind in a feeble body) in every village, and re-created the Prussian Kingdom, and through it the German Empire."

The wise forethought of Baron Von Stein for unborn generations, in establishing leagues of virtue, re-created the Prussian Kingdom. A wiser forethought for mankind has given immutable laws, and established a league of virtue with those who observe them, and written the law of success in his words to Joshua—"This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

Among some phases of immorality that have relation to our business, is the falsity of certain maxims that have ready acceptance. "When you are in Rome, you must do as the Romans do." "Every man has his price." "The end justifies the means." "The better the day, the better the deed." Words are good servants, and bad masters, and a false maxim made by man shall, in time, as surely result in disaster as the observance of God's commands shall result in success.

True commercial success is dependent on justness and sagacity; and a deep realization that nothing narrower than a purpose of the public good, as well as his individual profit, should be the aim of every true business man. The contrast from justness, as a standard for a merchant, is embraced in the maxim: "When you are in Rome you must do as the Romans do." In no country does sharper competition exist than in our own. Our papers teem with false advertisements, misrepresentations as to qualities, values, etc., etc. Competition, with such a maxim as a rule, leads to the use of the same character of advertisement, and the breaking down of the principle of justness; makes it easy to substitute the adulterated article for the genuine, and in the use of such immoral means the merchant deteriorates. He substitutes shrewdness for sagacity.

Napoleon sneeringly called the English people a nation of shop-keepers, and we have almost accepted the sobriquet of "The Almighty Dollar" as our national character. Sagacity is the distinguishing feature of the true business man. Quickness to discern, ability to use, perseverance to apply, and hopefulness that knows no such thing as discouragement, are the type of the merchant, instead of the shop-keeper. To descend from

justness to expediency, and from sagacity to shrewdness, is the daily temptation of all, and is one of the practical immoralities, in relation to our business interests.

In the extremely interesting paper by Professor Ely, on Socialism, we were shown that there is such a thing as Christian socialism, and it is the very contrast to business selfishness. The business man, if he act from such a principle in business, is guilty of false judgment; is not acting from a high moral stand-point, and if not so, then, though unconsciously to himself, he is acting from one that is truly immoral, for selfishness is immoral. I repeat that, as a principle, there must be a deep realization that nothing narrower than a purpose of the public good, as well as his individual profit, should be the aim of every true business man.

The names of Richard Reynolds, Joseph Pease, Joseph Baxendale, John Grubb Richardson, of John Crossley, and many others, tell of immense business in iron, coal, transportation, linen and woolen manufactures, carried on without a strike, with the hearty co-operation of the working-men engaged, and marked distinctly with the thoughtfulness for the public good of both employer and employe. One of the prominent immoralities of to-day, as it relates to business, is where the absence of that Christian socialism exists, which conducts business solely for private ends, and has not the justness nor sagacity to discern that "we are members one of another," and "where one member suffers all the members suffer with it."

When we consider what are the business interests of a city, we shall not class as such the gambling saloon, the lottery, the pool room, nor shall we include the drinking saloon, for pursuits that in the general injure a community are not to be considered among the business interests of a city. How are the business interests of our butchers, grocers, bakers, retail stores of every class most injured? What is it that drains the pocket of their patrons, and leaves them without power to purchase? What is it that defrauds the market woman, the coal dealer, the dairyman of the purchases of the mechanic, whose condition is, after all, the standard of prosperity, or hard times? Is it not that the drink money is a direct grievous drain on every store-keeper? That which thus robs legitimate business to support a traffic that in nowise promotes the welfare of those who maintain it, is surely to be classed, with all its consequent immoral results, as the greatest outward phase of immorality affecting our business interests.

I can only refer to these important questions as we pass to consider one great question, viz: The vitiation of our courts, our legislators, and our corporations. It is coming to be a serious question whether a judge shall consider he owes fealty to his political party, or to justice and the Nation, whether immorality shall spread as a malaria from those in high places, until faith in our fellows, which is the basis of commerce, shall be destroyed. When men seek such positions as legislators for their private ends, when scarcely any ordinance for a city improvement can be considered and passed without a suspicion of means being used for this purpose which are not consistent with justness and purity of conscience, we have gone far to break down the moral tone of our communities.

Rising up, not as a beneficent Hercules, to confer advantages on the people, and promote the commercial interests of a community, we see vast

railroad corporations, and other existing corporations that shall be nameless, with prominent citizens ■ presidents and directors, using the machinery of employes, money, and political influence to obtain their private ends. When railroads built for the public benefit, out of the money of the people, are wrecked by private speculators for their private enrichment, when such railroads, reorganized and made prosperous, are again made the means of oppression, with watered stock, to wring an oppressive income from shippers and the traveling public, we note that it is in this destruction of the moral sense, of judge, legislator, director, etc., etc., and its consequent burden of taxation that falls upon commerce, directly and indirectly—it is this phase of immorality that to-day is weighing down the commerce of our own city, and is a common experience in our country.

It has become true that on a proposition being made to form some organization for the public good, it is almost a necessity to admit certain men to an interest in the organization, in order to obtain that influence where it is needed, without which the organization will be hindered in every step of its work. When city councils are owned by men who can control the votes of vast city corporations, when legislatures are controlled by huge railroad corporations, when the taxes of a corporation who demand, and succeed in their demand, to have their work done by their servants, whom they, and not the people, have placed in the legislatures, what shall we think of such a phase of immorality in relation to our business interests as this is, when our system of the ballot is set at naught, and corporate aristocracy of money rules the wishes of the people who should govern? You who hear me know this is not an overdrawn picture of the facts.

Again, on the other side, examine our system of taxation. The majority of the voters of our country are agriculturists, and in making our tax laws, they are so drawn as to relieve the farmer, and to throw the burden of taxation on business. Is this justness? Is it sagacity? Is it right? Is it moral? The question of taxation is coming to be the question of to-day, whether it be in the taxes of the State, or in the impost tax called the tariff. Competition is compelling all to accept smaller profits, to economize in every direction, to scrutinize every expense. The result of this false system of taxation, that spares the farmer, and burdens the business man, is to drive men to avoid bearing their fair share of the taxes. Bribery, subterfuges, false valuation, improper returns, throw a burden on the conscientious and true. There will come a time when this country is more densely settled, and manufacturing is more a factor, that the immoral practice of sparing the farming class from taxation for political purposes, and burdening the business interest, shall be deemed not only immoral, but distinctively lacking in justness and sagacity.

Closely related to these phases of immorality, is the tendency to change all business pursuits into fields of speculation. Pork-packing, wheat dealing, oil supplies, are passing from the legitimate field of the business man, into the hand of the monopolist and the speculator. Supply and demand no longer regulate the markets of Cincinnati, Chicago, and New York, but the skillful hand of the millionaire speculator. Cotton has ceased to be king, but the king is that combination of speculators in New York and England, who depress or advance the price of this product of the earth.

While the making haste to be rich ultimately wrecks most of such speculators, in the mean time this phase of immorality crushes out the many who are pursuing their regular calling as merchants or manufacturers. As we have listened to the lectures of Canon Farrar on Dante and Napoleon, we have heard the undertone of his purpose in the delivery of these lectures. With consummate skill he veiled from the sensitive American audience any thought of our nation and our actions being under criticism or review. With the high moral leaven that is characteristic of those English writers which are valued in our homes, he portrayed Dante's advance in the purging of the human character by the influence of Divine Wisdom, and in the history of Napoleon showed the failure of purely human ambition to obtain its end, when separated from that of the public good. The sensitive ear ever heard the undertone of thought in his heart, "Righteousness exalteth a nation, but sin is a shame to any people."

The relation of certain phases of immoralities to business interests is that of cause to effect. Purge the spring, and the waters shall be full and pure. God, in the beginning, established two laws for mankind. The one was the law of marriage, the other the law of the Sabbath, and the violation of either of these laws as of any law of nature, ever produces disaster to the individual or nation. The need of to-day in all pursuits, agricultural, mechanical and commercial, is for better qualified minds, and as our country grows older, such will be the case more and more.

The Sabbath, and its opportunities are ordained agencies of God for perfecting the mental and spiritual nature of man. The pulpit is a supplement to the school, academy, and college. In the busy activities of life, the farmer, mechanic, or merchant is tempted to lay aside his reading, and his taste for mental improvement, and a tendency for amusement takes its place. Such a tendency may become truly immoral, and if it does it is disastrous to the private and public good. No farmer, mechanic, or merchant, can attend regularly the place of worship, and listen to one or two sermons every Sabbath in the year, with the educational influences of 52 or 104 religious discourses, without being a better educated man, and having a mind better fitted for the discharge of life's duties, than he who makes amusement his pursuit, does his own pleasure on the Sabbath day.

Baron Von Stein, in establishing his Leagues of Virtue, had faith in that virtue becoming an undiscerned but present factor of national benefit. Have you not seen, in the country, on an early autumn morning, all nature silvered over with the beautiful crystals of hoar frost? The unseen, but present humidity of the atmosphere had in the breath of the north wind, found the power that had made its presence manifest in clothing the common things of life with an exquisite mantle. May a true moral sentiment so pervade our nation, that the north wind of temptation and trial shall in the lives of all make manifest the hand of the Creator in the exquisite crystals of moral and spiritual action.

While my paper is confined to the mere question of morals, in the teachings, life, and death of our Redeemer we learn of his inculcation that the spirit of all his requirements is to be the temper of our minds, and his great sacrifice for the public good to be that high lesson of morals which is taught by his life and death.

CHRISTIAN WORK FOR THE POPULATION OF
FOREIGN PARENTAGE.

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THIS subject has been placed first under the head of remedies for the evils which, in the modern city, menace our civilization. Appropriately so,—for the vast size of the population of foreign parentage, its rapid increase, and the character of a large portion thereof, push the problem of its assimilation by American Christianity to the forefront as one on whose right solution depends the preservation of our most cherished Christian institutions, our Christian civilization.

I. I ask your attention, first of all, to the magnitude of the population of foreign parentage.

The whole complexion of the northern half of our country is changing very rapidly, by reason of what has been well called the “modern migration of nations.”

In 1880 the population of foreign birth in the United States was 6,679,943, or 13.31 per cent of the whole population, while the population of foreign parentage, including, of course, those of foreign birth and their children born in this country, was 14,922,744, or 29.75 per cent of the whole population, and *over one-third* of the white population of the United States.

A glance at the map (No. 18, of United States Census Report, 1880) will convince you that almost the whole of that one-third is massed in the northern half of the United States. In a very instructive article in the *Century* for September 1884 (some of whose figures I shall use farther on), Mr. Joseph Edgar Chamberlain says: “Taking the Southern States through, the proportion of inhabitants of foreign birth is about four in one hundred.” The Census Report says: “With three exceptions only, Florida, Louisiana, and Texas, the Southern States are practically without any foreign element.” As this map (giving the proportion of foreign-born to aggregate population in six different degrees) shows, the average of the population of foreign birth, and of course, also, of the population of foreign parentage, is much higher in the northern half of the United States than the average for the whole country. And we shall find that the average for the larger cities in the northern half is much larger than that of the States in which they are situated. Bear with me while I give a few figures to prove this, premising that, while the Census Report for 1880 gives the number of persons of foreign parentage in the whole United States, and also in thirty-five different States and Territories, and the District of Columbia, it does *not* give the number of persons of foreign parentage in cities; though, as it does give the number of persons of foreign birth in a considerable number of the principal cities, and, as we find that, in the whole United States, the population of foreign parentage is 2.24 times larger than that of foreign birth, in the case of cities in States for which the census does not give the population of foreign parentage, we may safely follow the rule of multiplying the foreign-born population by

2.24 to find the population of foreign parentage. In the States for which the census gives the population of foreign parentage, its proportion to that of foreign birth is found to vary. In Massachusetts the former is twice as large as the latter; in Wisconsin it is 2.34 times, and in Missouri 2.62 times as large. In the case of States where the proportion is ascertainable from the census, we can not do better than to assume that the proportion for the cities is the same as for the States in which they are located. Such is the assumption in the following table.

Time forbids my giving more than specimen statistics from some representative States, mostly Northern and North-western, which serve to show how much above the average for the whole country is the foreign population of the northern part of the United States, and how much higher still is the average for many of the larger cities:

| 1880. STATES. | Percentage of Foreign Born. | Percentage of Foreign Parentage, including Foreign Born. | CITIES. | Percentage of Foreign Born. | Percentage of Foreign Parentage, including Foreign Born. |
|------------------------------------|-----------------------------|--|--|-----------------------------|--|
| Massachusetts..... | 24.8 | 49.0 (Irish 31. nearly.) | Boston | 31.63 | 63.27 |
| Rhode Island..... | 26.8 | 51.8 | Worcester | 26.80 | 53.60 |
| New York..... | 23.8 | 53.3* | Lawrence | 44.13 | 88.26 |
| Ohio | 12.3 | 27.5* | Fall River..... | 48.14 | 96.28 |
| Illinois..... | 18.9 | 42.3* | Lowell..... | 38.76 | 77.52 |
| Wisconsin..... | 30.8 | 72.2 | New York City..... | 39.67 | 88.86 |
| Michigan..... | 23.7 | 53.0* | (Has more than $\frac{1}{2}$ for. b'n pop. of State) | | |
| Pennsylvania..... | 13.7 | 30.6* | Brooklyn | 31.36 | 70.24 |
| Missouri..... | 9.7 | 25.5 | Albany | 26.18 | 58.64 |
| (Exception among Southern States.) | | | Columbus..... | 17.56 | 39.33 |
| | | | Cincinnati..... | 28.08 | 62.89 |
| | | | Cleveland | 37.09 | 83.08 |
| | | | Chicago | 40.71 | 91.19 |
| | | | Milwaukee | 39.86 | 93.27 |
| | | | Detroit..... | 39.23 | 87.87 |
| | | | Philadelphia..... | 24.11 | 54.0 |
| | | | St. Louis..... | 29.95 | 78.46 |

* Not given in census,—obtained by rule as previously given.

Averaging the figures for the nine States mentioned, we find that 20.5 per cent of their population is foreign born, and 45 per cent of foreign parentage. Averaging the sixteen cities mentioned, their foreign-born population is a trifle under 34 per cent, and their population of foreign parentage is 74.17 per cent. The foreign-born population of the whole United States is 13.31 per cent of the total population, and the population of foreign parentage is 29.75 per cent of the total population.

These figures set forth in clear light the fact that the vast immigration into our country is effecting a great change in the character of the population of its northern half. Is it a change for the better or for the worse? Does or does not this change constitute a reason for increased activity in Christian work in the country at large, and particularly in the cities, an activity which shall affect the population of foreign parentage? The affirmative answer to this question has been given with tremendous emphasis by those who yesterday and to-day have so clearly depicted the evils that make our cities a menace to our civilization, for their statements

apply with peculiar force to the foreign parentage element in our cities. I may, however, be permitted to add a little testimony, especially for the benefit of those who think it needless to sound an alarm or to rouse ourselves to more earnest action—those who optimistically flatter themselves that all is going well, that our civil and religious freedom and general intelligence, will, of themselves, make the best of citizens of our immigrant population. A distinguished ministerial free lance is reported to have said concerning the assimilation of our foreign element—"When an elephant eats hay, the hay becomes elephant"—to which a witty Michigan home missionary replied—"Yes, but if the elephant eats *bad* hay, you will have a sick elephant!" What a *VERY* sick elephant we have, for example, in Chicago! and, alas, in many other centers of population. Our largest cities are virtually in the hands of the worst elements of our foreign population, and whether we shall save those centers of influence from utter political, moral, social, and material ruin, depends on whether we see the impending danger in time, and promptly apply the adequate remedy.

II. The temporal and eternal welfare of vast masses of this population throughout our land, and in large measure the preservation of our free Christian institutions, and the salvation of our country depend on our success in reaching this element, and winning it for Gospel truth and Christian principle. It were superfluous to remind you how many noble men and women come to America from other lands, who prove an ornament of Christianity, and valiant soldiers of the cross. How much we owe to men like John Hall, Wm. Taylor, and Philip Schaff! And in the humbler walks of life, there are those who come in the same spirit which brought our Pilgrim Fathers to these shores. And yet the sad truth remains that no such spirit animates the great mass of the population of foreign parentage. Look at them! A considerable proportion of the Protestants among them are contented with the dead formalism of the old country State Churches, a still larger number celebrate their escape from heartless worship and spiritual tyranny, by joining the rapidly increasing army of skeptics and unbelievers of all shades. Between 6,000,000 and 7,000,000 of our population, mostly of foreign parentage, are under the blighting influence of Rome. Rome denies her votaries the Bible, as well in America as in Spain and Austria. Only last Thursday evening, I was sitting in a Bohemian cottage, with a little company of the Bohemian Catholics whose Church Bishop Gilmour closed last year, because they complained of having to pay \$5 a piece for absolution, and insisted on electing their own Church session. They told me with honest indignation how their priest had ordered them to burn the Bibles and other reading they had obtained from me, on pain of being refused pardon of their sins. Not long since in Detroit, a prominent Protestant minister, a friend of mine, visited in a Catholic hospital, a woman who had been a member of his Church, but had in her weakness, been persuaded into embracing the Roman Catholic faith. She longed for a Bible, and asked him to bring her one, but the Sisters of Charity (save the mark!) refused to let her have it. I have lived many years in Austria, and suffered much bitter persecution for the Gospel's sake, and I *know* that Rome hates freedom and the Bible, as deeply as in the days of the counter-reformation and of the Inquisition. I *know* that the Roman Catholics of this country need to have the Gospel preached to them.

One of the worst results of Rome's influence is that, by her blasphemous assumptions, her mummeries and her intolerable tyranny, she drives multitudes of her adherents into irreligion and infidelity. The fact that Rome has lost ten millions from her communion in this country, should afford us small comfort, for largely through our own fault we have not gained them for a purer Christianity. At a meeting of the Congregational General Association, of Michigan, last year, these questions were asked: How many Churches here represented have gained ten Roman Catholics in the last five years? The answer was "two." How many received five in the past five years? Answer, "one."

This leads us to consider very briefly the fact that a very large proportion of our fellow-citizens of foreign parentage are found in the ranks of that increasingly great host, that seldom or never sees the inside of a Church or of a Bible.

I can testify that a very large proportion of the Bohemian population coming from a land of ecclesiastical tyranny, and having little or no opportunity to learn from contact with the religious classes of American society, what true civil and religious liberty means, give up their faith in Rome, only to become the devotees of an atheism more bitter and blasphemous than any taught elsewhere among Slavic peoples. This is the chief obstacle to missionary work among them. Before me lies a leaf from the Sunday edition of the largest and most influential Bohemian paper of Chicago. It contains an installment of what it entitles "The Holy Bible for Laughter, explained through Inspiration of the Holy Ghost, by —." Underneath are two pictures intended to be comical, one of aged Abraham tending infant Isaac at old Sarah's bedside; the other of Lot scraping off salt from the pillar into which his wife had been turned, in order to season the dish of radishes he is about to enjoy with his daughters, who sit behind him cheerfully whispering together. Below are doggerel verses making fun of the Bible stories, and a foot-note advising parents not to let their children read what it terms, "The Swinish Word of God."

In Cleveland, a Bohemian paper, which claims to be the organ of a secret mutual aid society, that has about one hundred chapters in fourteen different States, came out a couple of weeks since, with a bitter attack on Protestant Mission Work for Bohemians, and wound up with a warning against those who want to expound to Bohemians "the grand plan of salvation, or how the Lord God created the devil in order that priests may make a living."

Such influences prepare the way for all else that is bad, and such influences are not lacking among the great German population, the largest, in 1880, of our foreign nationalities. You remember what Prof. R. T. Ely said in his letter printed in the *Home Missionary*, for October, 1884, viz: "There is special reason why attention (of Christian Churches) should be directed to the foreign elements, as a great share of our laborers are foreigners, and the more systematic, philosophic, and dangerous forms of socialism are foreign. Foreign immigrants have brought the discontented to use atheism, materialism, and anarchism, to aid in their propaganda, and as weapons of destruction."

He must be blind and deaf, indeed, who, mingling with the foreign population of our cities, or hearing such statements as have been made at this Congress, is not deeply impressed and oppressed with the conviction

that the influences for evil at work among them—intemperance, backed by the mighty liquor interest, Sabbath desecration, superstition, ignorance, materialism, vice, infidelity, anarchism—are vastly more active and successful, than the scant influences for good which the Christian Church has yet brought to bear.

III. Now comes the question—Can the unevangelized, the superstitious, the irreligious, and the degraded amongst our population of foreign parentage be reached with the saving, transforming power of the Gospel? I answer emphatically, *yes*, if we go to them in the right spirit, and adopt the right methods of work.

First. *If we go to them in the right spirit*; we must go to them. The question is often discussed, how can we reach the Churchless masses? Just as soon as the Church of Christ is ready to deny itself and take up its cross and in the spirit of Christ go to the unevangelized as Christ came to us, they will be reached. As long as, to use the words of a distinguished divine, “our Churches hug their wealth, and draw away from the masses,” the latter will remain unevangelized, and become more and more a prey to ungodliness, intemperance, infidelity, and every evil influence. It is only by a contact of loving, living Christian hearts with the cold and dead world, that the latter can be brought to life. Is this practicable with population of foreign parentage? Certainly.

I wish that you could have seen last Sabbath in our Bohemian Mission Sunday-school in Cleveland some of the most refined members of a rich Church, who had come miles from their beautiful homes through a driving storm, sitting down in the midst of their classes, composed largely of Bohemian children, and observed with what tender love and Christian zeal they spoke to those boys and girls about sin and salvation. *That* is my answer to all doubters about the possibility of reaching the Churchless masses—even those of foreign parentage, who, as one talented Massachusetts clergyman once told me, seem to be such an inaccessible mass of humanity. We must go to them in the right spirit, our hearts on fire with love for them, and strong in the faith that the Word and Spirit of the living God are able to reach and transform them. I have heard of a lady contributor to missionary work who came to the office of a home missionary society and declared she would not give a cent if it was to be used for missionary work amongst Irish and Bohemians. That woman is one of those who, as Paul says, “please not God, forbidding us to speak to the Gentiles, that they might be saved.”

In another metropolis is a Church which rebelled against the use of its building for services by a converted Jewish rabbi, who wanted to gather his countrymen to preach to them the Gospel. This exclusive, selfish, self-righteous spirit will never reach any body, much less those who are afar off. Pride and selfishness are the devil's bars with which he separates different classes of society, and breeds distrust, envy, and dislike. How sad that the Church of Christ should ever allow its arch-enemy thus to shut it off from the world, of which it can be the salt and leaven only when in close contact with it! What a rebuke to this spirit is the example of that wealthy Euclid Avenue lady in Cleveland, whom I have seen in a mission chapel amongst foreign population, wisely and patiently teaching poor women how to sew and make garments for their children! It is not enough to give money, to build churches, to pay missionaries and

Bible women. The Church must go *ITSELF*, and that in the spirit of Jesus Christ, and then the *work will be done*.

Second. We must adopt *the right methods of work*.

A. In order to do this it is necessary *to understand them*. We must study their national character, habits, language, prejudices, history, temptations, trials, and religious ideas. If this is neglected, many sad, even fatal, mistakes will be made in evangelistic work. I have just heard of a Church amongst foreign population, founded years ago, and seemingly under most favorable auspices, under the fostering care of one of our richest denominations, and under the supervision of an able American minister, the testimony of whose best members shows that it is on the verge of ruin, while the American friends who support it know nothing of the danger. They have no American who speaks the language or understands the people to superintend the work. It is not indeed necessary that all individual workers for such population should pursue all the study above indicated, but they need to be led by some one who has made himself thoroughly acquainted with the nationality to be reached. I know of another Church recently founded amongst foreign population which is not worthy of the name of a Church, because, as charity would lead us to hope, the American founders knew not that the Protestant State Church members, of whom they formed the Church, had no spiritual life. Had but one of these brethren known the language and the people, he would most likely have avoided a most fatal error. Then we must remember that the religious language of European Christians is very different from ours, and one who has not acquired it can not intelligently converse with them on subjects of personal religion. A German is astonished if you ask him if he is "a Christian," he uses the word "believing" instead; and many an American would be astonished to hear a truly pious European speak of not being converted, by which many of them mean high attainments in piety. While it is needful that some American leaders make full study of foreign born nationalities, it is also necessary that through them the Churches engaging in such work should be made acquainted with the peoples whom they seek to reach, and thus both workers and those worked for be brought into closer sympathy with each other. I find Bohemians who never come to Church very thankful for all efforts made to acquaint our Churches and people with their character and history. We must *sympathize with them* if we would reach them. We *can not* do it without knowing them. An able and pious German Reformed minister told me the other day of the great danger existing of still wider separation between the German and the English speaking population on account of the lack of sympathy shown Germans by English speaking Christians, a separation, which he said, gives greater power to the worst element of the Germans, the liquor dealers, who largely belong to that nationality.

B. *Give people the Gospel in the language in which they want it*. There must be no compulsion in religious work. We must provide preachers and Sunday-school teachers for those who do not understand English, and carefully avoid even the appearance of any attempt at forcible Anglicizing. On the other hand, care must be taken to give the younger generation English services as fast as they want them. Sad experience of German and Welsh Churches proves abundantly that where the first generation obstinately refuses to allow the second generation, more or less American-

ized to have a part of the divine services in the English language, the young people forsake the mother Church and join almost any other denomination in order to be free to use the English tongue. There is no use in discussing whether this ought or ought not to be the case. *It is the fact*, and must be taken into careful consideration. Our conclusion therefore is, that, as a general rule, there should be Christian work done for every nationality in their own language and in English.

C. We must *raise up laborers* for this work. I have already spoken of the necessity of having some Americans learn the language and study the characteristics of the various foreign nationalities among us. Here is also an admirable field of labor for young ladies of ability and piety among their sisters of other tongues. Why should they not do here what American women are doing to-day in China, India, and Turkey? But *we must raise up the chief body of laborers from amongst the population of foreign parentage itself*. This is a natural method, and indispensable to success. It is the only successful method pursued in our extended foreign mission fields, and the more experience we have in Christian work for foreign population here the more we shall find it necessary to pursue the methods adopted by our missionaries in foreign lands. The theory has recently been advanced by Dr. Pentecost, of Brooklyn, that we must train American evangelists to speak and preach in the different languages of our foreign population, and through these laborers do the work; for, says he, "An American who can preach and speak in the German tongue, will do more to evangelize the German population in America than twenty native Germans." Dr. Pentecost is right and wrong. He is right, for a German born and educated in Germany landing on our shores is by no means the best man to do the work we are treating of. He can not be a link between the English and the German population. He knows nothing of American ideas, religious language, and methods of Christian work. He is strongly tempted to transplant Germany without change into America, and finds it very difficult to adapt himself to the altered circumstances of Germans in America. Unless he does learn English well, and adopt American ideas, he will surely lose the second generation. So far Dr. Pentecost is right; but he is wrong in thinking that Americans of English lineage can do more to evangelize the German population in America than Americans of German lineage, or even Germans born abroad, but educated in this country. The latter two classes have some great advantages over both Germans educated in Germany and English-speaking Americans, in the difficult work of reaching the German population of our country. They are in full sympathy with the best German and American Christian life, and religious thought, and methods of work. They command the confidence and sympathy of Americans and Germans, and of both the first and second generations of Germans. They understand the people for whom they work, and can adapt themselves to them better than any American of English descent. Therefore, I claim that the true solution of this problem is found in laboring for the conversion of the second generation of the population of foreign parentage, and training them up to be Christian workers for their own people. I have been unable to become acquainted with the different institutions of various denominations in which laborers are being prepared in other languages. But I may be allowed to point to the Chicago Congregational Theological Seminary, which has recently

established special departments for the training of German and Scandinavian missionaries, and to Oberlin College, which has established a similar department for Slavonic missionaries.

D. We must *gather the children of foreign parentage into good Sunday-schools*. I have already remarked that it was not necessary for the great body of workers for the foreign population that come from English-speaking Churches to know the language of the people whom they reach. This would be impracticable, but inasmuch as the vast majority of the children of foreign parentage attend our public schools, learn the English language, love it, and prefer to use it, it becomes perfectly practicable for English-speaking Christians to do what every one will allow to be one of the most important parts of mission work; that is, *reach them with the Gospel in the Sunday-school*, and then by visitation at their homes. German pastors well know, as one has told me, whose services and Sunday-school are all in German, and a great many of whose children attend an English Sunday-school in the afternoon, after having attended their German one in the morning, that German children prefer the English Sunday-school. In our Bethlehem Sunday-school, in Cleveland, a large majority of whose pupils are Bohemians, there are only two Bohemian classes, and those composed mostly of adults and large girls, and this because few Bohemian children are able to read their own language well, and decidedly prefer to be in English classes. Of the over thirty teachers of Bethlehem Sunday-school a little over two-thirds are English-speaking, and the familiar Christian intercourse between them and the Bohemian Sunday-school teachers, is not only very pleasing to see as a proof of true Christian unity in true Christian work, but is of the highest importance, both in interesting the Churches from which the English teachers come in the most practical method of solving the problem we are discussing, and of bringing Bohemian population of foreign parentage into contact with the best elements of American society, a thing which will never be accomplished excepting by union in Christian work. Outside of the Church and the Sunday-school, the foreigner and his child feels little of American influence that is attractive or elevating, in factory or street, or place of public resort. It is, and must remain, a fact, that, while many delude themselves with the idea that our public school system is going to transform the children of our foreign population into true American patriots and conserve our Christian civilization—the real influence of our public schools, from which religious teachings are excluded, is to give such children the power resulting from knowledge and intellectual training, which will be used against the Gospel and free Christian institutions, unless in some way the Church of Christ reaches that juvenile population with the transforming power of the Gospel. But, on the other hand, it is most encouraging that God has given us an instrumentality by which *we can reach those children and youth with saving truth*, an institution which they like, and to which many parents, themselves Catholics or unbelievers, like to send them. It is the Sunday-school. Establish a good Sunday-school in any part of any city, amongst any class of the population, and you will soon have it filled with the children of the non-churchgoing, and even Catholic masses. This fact is recognized by the enemies of Christianity. I have before me two articles published not long since in an infidel Bohemian paper of Cleveland, containing bitter attacks on our Bethlehem Sunday-school. The editor expresses his wonder that Catholic parents should send

their children to Protestant Sunday-schools, and that they, as well as unbelievers, sometimes drive them thither with a whip. He says:

“What shall we say of unbelievers, of men who seize every opportunity to show off their unbelief and enlightenment, when they not only allow their children to go, or regularly send them to these schools, but give them cents for Protestant collections, pictures, and tracts, and thus, unwittingly, support the Protestant press? They consider it harmless, and even useful. The children are confirmed in the use of the English language, and learn something better, and then it is better for them to be in the Sunday-school than to be idling in the streets. With such opinions and reasons, we are on the best way back to the Churches, which we have hardly forsaken, or which we have succeeded hitherto in avoiding, for if we do not ourselves go there, we are preparing our youth, our children for it. Let free-thinking parents well and ripely consider the consequences of this. It might easily happen to such an unbelieving family—and to-day such examples, among Bohemian families, already show this—that they might have believing children, and even several faiths in the family at once.”

We answer,—“In this saidst thou truly.” For we see such examples in the very school against which his article is directed. In another article he points out the fact that the greatest success of the Bohemian Mission, in Cleveland, is to be found in the Sunday-school. “Since,” says he, “the youth have been already Americanized in the public school, they follow out of school, too, the example of Americans, to whom the Sunday-school is a religious institution of the highest importance. This Sunday-school is a powerfully attractive bait for young men and large girls, and for children of the tenderest age; inasmuch as teachers succeed in making it agreeable and attractive to them by means of pictures, songs, and interesting stories, pervaded indeed by a ‘Christian character,’ which means that in every sentence there appear the expressions God, Lord, and Jesus Christ, only in order that the children should be accustomed to those names, even if they have no conception of their meaning. When once the children have accustomed themselves to the Sunday-school, Church, Lord, and Jesus Christ, to the ministers and the prayer-meetings, and all this religious humbug, no power will afterwards turn them from it, and their children will of themselves be preserved to the Church.” This may serve to show what importance our enemies attach to the Sunday-school, and how greatly they fear its influence; and it is of great importance to remember that out of the Sunday-school chiefly the Christian laborers for the population of foreign parentage are to be won. Every one acquainted with that population knows what a very great difference there is between persons born and brought up in Europe and their children who have been members of one of our Sunday-schools, in the power of appreciating those practical truths of conversion and the duty of every one to engage in Christian work, on which we lay such stress. What, now, shall we say of Christian Churches with such a successful instrumentality at their command which yet allow large districts in our enormous cities, teeming with foreign population, to lie waste? How *can* Christian people enjoy wealth, or even mere comfort, and look on unconcerned while thousands upon thousands of these children and youth of foreign parentage have no opportunity to see the inside of a Sunday-school or to hear saving truth? We have a grand opportunity to use a most admirable instrumentality.

It is a golden key with which to unlock the closed doors, and throw them wide open to the Gospel. Let us not fail to use it to the utmost.

E. Build pleasant and commodious church and Sunday-school edifices wherever they are needed. It is the best investment of funds for the Christian, and even for the calculating worldly business man, for there is no successful Christian work possible without a fitting place to do it in, and there is no such insurance against the dangers of social revolution as such centers of Christian influence. Walking in the Five Points of Cleveland one night, near the chapel of which I was then pastor, I said to a night-watchman who did not know me: "You have a rather rough time of it here nights, do you not?" "Yes," said he "but it is not as bad as it was three or four years ago." "Well," said I, "and what is the reason?" "O," replied he, pointing to the chapel, "that church got the cramps on 'em." We must build churches and chapels wherever they are needed, and "get the cramps" onto the evil influences that are so vigorously at work in all our centers of population if we would save the very existence of society.

F. When you have a suitable building, you can put many other needful influences at work. You can gather the young out of the streets and saloons and dance halls and other evil places into evening classes, reading-rooms, sewing-schools, temperance bands, singing-schools, young people's literary and missionary societies, helping hands for the mothers and older girls, and other similar institutions, which afford them opportunity for improvement and rational social enjoyment. Thus, the center of Christian work amongst any population is made the center of attraction, and a manifold means of elevation for an increasingly large number who would otherwise go astray and swell the numbers of the dangerous classes.

Clearly, God does not mean that his people in this country shall be "at ease in Zion." He has indeed given us a noble heritage, a goodly land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land wherein we may eat bread without scarceness; a rich land, whose stones are iron, and out of whose hills thou mayest dig brass, yea, gold, silver, and diamonds. He has given us the inestimable boon of civil liberty, free institutions, the advantages of high culture, and of the best civilization. He has given us, above all, the glorious Gospel, whose precepts should underlie, and whose spirit should penetrate and control our free institutions and our national life.

No modern nation ever had such a start in life as ours. But God means that we shall not "live unto ourselves," not settle down to the selfish enjoyment of the great gifts with which he has so richly endowed us. He has set us a great task. The Pilgrim fathers had a wilderness to conquer. We are called to Christianize great cities, to assimilate migrating nations. In prophetic vision, Isaiah cries to the Church of God: "Lift up thine eyes round about and see, who are these that fly as a cloud and as the doves to their windows? All, they gather themselves together, they come to thee; thy sons shall come from far; the sons of strangers shall build up thy walls." "A little one shall become a thousand, and a small one a strong nation. I, the Lord, will hasten it in his time."

He is hastening it, and so rapid is the pace of Providence, so vast the multitudes from other lands that throng to our shores—swarm over our states and fill our cities, so mighty and preponderant are the powers of evil

at work among them, so new and great and difficult is the problem of reaching and winning the unevangelized among them, that we stand well-nigh aghast. But courage, brethren! What if the task transcend our power? He who set us the task is able to make his strength perfect in our weakness. What if the enemies are bold and mighty, and their strongholds in our great cities seem like the cities of Canaan to the twelve spies—walled up to heaven and filled with giants—the sons of Anak? He who bade the children of Israel enter in and possess the land in his name is mightier than all the mighty. As then, so now; the only question is, Will we believe his word and obey his command? Will we, with faint-hearted, rebellious Israel, turn our backs to our enemies and our duty and our golden opportunity—the opportunity of the ages for us—or will we exclaim with the grand faith and magnificent courage of Caleb and Joshua: “Let us go up at once and possess the land?” On the answer to God’s summons depends the future weal or woe of our vast country.

CHRISTIAN WORK FOR THE POPULATION OF FOREIGN PARENTAGE.

REV. C. L. GOODELL, D. D.,*

St. Louis.

NOTHING that concerns a poor man is foreign to modern Christianity. All great reforms lead back to God’s Word for data. In saving men we go to the Gospel of Christ for principles to work on, and for methods to work by. I think the best unfolding of this theme, is the parable of the great supper:—“A certain man made a great supper and bade many.” (Luke 14, 16.) The needs of the human soul are the same in all ages. They need the redemption of Christ. Changing circumstances and conditions do not greatly change the ways in which men are to be reached. The methods by which we win one disciple for Christ are essentially the same to win all. When we ourselves get into the interior of the Gospel of redemption, melted by its love, and filled by its spirit, the path to every human soul seems short and easy. Work for the population of foreign parentage, German, Bohemian, Polish, or Chinese, is alike. Paul won Gentiles to the Gospel in the same way that Peter won Jews. Now, eighteen centuries later, the missionaries are winning men the same way. It is the risen crucified Christ. It is sin made to smart on the conscience.

*Dr. Goodell died very suddenly at his home in St. Louis on the 1st day of February, 1886. In his death the world has lost a good and strong man, who was in close sympathy with all mankind, and was ever deeply moved by the sorrows and sufferings of his fellow-men. He was greatly concerned for the evangelization of the great crowds in our cities. From the first he was much interested in the *Inter-denominational Congress*, the success of which was largely due to his wise council and the part which he took in its proceedings. As a preacher of the Gospel to the masses, he was eminently successful, and had indeed few equals. Eloquent as is his plea for the unevangelized, his actions speak even louder than his words. The cause of city evangelization has lost a strong friend, and all who knew him and felt his influence will deeply lament his death.

It is the power of the Holy Ghost quickening the soul in need. Very carefully we want to learn methods. God works by methods, and without methods works he not. But we want a love and zeal that must work, and that will make their own paths. We shall see the results we seek as the type of piety is raised. The Churches will not do this work fully for the masses till they have more of Christ in them. We need knowledge much, but we need power with God more. Missionaries were not sent to the heathen, till the home piety had risen to a new height. Then the healing streams began to flow out. By the same law we shall begin to care in earnest for our needy home fields. We thank God that so many now go in the love of Christ, and in the power of the Spirit to our city heathen.

This is practically a new question we are asking, How can we reach the unsaved at home? Multitudes among us are zealous for the work abroad who hardly know the Lazarus that sits by our gates—that the Hivites and Hittites are in the land. The question of reaching the people with the Gospel came up in Christ's time. It is a burning question now, how to reach and save the people. Christ's story of the supper seems to be given on purpose to teach the spirit and plan of such work. It is the plan of the ages. Put into the customs of to-day, it would run thus: "Christian people, build a pleasant church, and invite the community, not the rich, nor the poor, not the home-born, nor the foreign born, but *the people*." Will the people come in? The invitation is cordial. The welcome is hearty. The privileges are great, social, intellectual, and religious. Nowhere else is so much given for so small a cost. It is good for the people, for their families, and for society at large, that they heed the invitation. The great multitudes of people do not take the least notice of it. They laughed at Noah for building the ark. No rain possible; eat and drink and get married! They scorned the thought of Sodom being destroyed. The masses still see no good in the Church of Christ. They like the parks and saloons and Sunday theaters better. Most Churches stop here and lament over the degeneracy of the age. Why do n't they come? Till lately, little has been attempted beyond this.

The great Gospel feast having been prepared with sacrifice and loving care, the invitation is repeated, "Come, for all things are now ready." Sweeter than music this word sounds on our Savior's lips. "Come, come, for all things are now ready." And they all with one consent started to go to the royal feast? No, they all began to make excuses. Excuses from an invitation like this? It shows how complete this alienation from the great Giver of all good. People go where they like, and they *made* excuses. They had not any good ones, so they made them up. They did not wish to come, so they begged off and got out of it. "I pray thee have me excused." Some, it may be, went in, but the number must have been very small. This was a good class, too, they owned land and oxen, and even stayed at home with their wives awhile when they were first married—marvelous! That was a good thing while it lasted. It is too common for a young married couple to break off Church-going. What begins wrong, is not likely to end right. In one general stampede the people made excuse. They went where their hearts were, to their merchandise, to their pleasure. So the servant came and told his Lord these things. When the master of the house, being angry, said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the

poor and the maimed, and the halt, and the blind." It seems he did not expect the poor without going for them.

But the anger of the master because men hung back, did not change his course. He kept on seeking. "Go out quickly," "and bring in hither," etc. The servant said, "Lord, it is done as thou hast commanded." Here was promptness and efficiency in the Lord's work. The manner of giving the invitation carried a blessing. It was ready, cheerful, glad-hearted. "Lord, it is done as thou hast commanded."

How delightful such a response to an invitation of Christ would be now in the same spirit. "Lord, I come to thy supper." "I kneel at thy feet." "I accept thy wondrous gifts." "O, Lamb of God, I come, I come." "Go and speak to the young man." It is done as thou hast commanded. "Yet there is room." "Is any work so glorious?" It is to rescue souls from death into life. It is to bring in the unsaved from darkness into light. It is to fill up heaven. If any place be vacant let it be the place where the "worm dieth not, and the fires are not quenched."

It is clear that not many come into the supper, up to this point. Two strong and costly efforts have been made to draw the people. First a great supper has been prepared, and cordial invitations given out. This draws a few, we hope. Second, failing in the first effort, the invitations have been faithfully carried out into the streets and lanes where unsaved masses congregate, and that has secured more. But still the hosts of the people have not been reached. The love of God is great. It requires a multitude of guests. It will not have a single seat at the festival left empty. Here is where our work really begins. The third time the Master's word comes pleading, "Go out into the highway and hedges, and compel them to come in, that my house may be filled." Win them by love, constrain them by the higher motives, lead them in spite of their scruples and objections, urge them, never minding their excuses. Press the nobler arguments, show the dangers of delay. Now is the time, the accepted time; now is the day of salvation. No other is promised. Love them, help them, hasten them to the Gospel feast. Go after them, seek them out, and never weary. All classes of Christians are asked to do this work. They are to give invitations, "Come, for all things are now ready." If invitations do not succeed they are to *go out* and *win* them. They are to search through the highways, and constrain them to come in. Who are the masses? The *masses* are *all* those that have not accepted Christ. Not only those in the lanes and alleys, but the next friend, the next door neighbor, the people in the poor quarter, the people everywhere that are unsaved. This is the teaching of the parable. It seems as though our Lord uttered it with his eye on our times and in view of this Congress, fitting his instruction to the difficulties of our case.

Words could not make the duty of the Church of God plainer toward those estranged and absent from God's feast. We must not stop on the high hills, crying out, "Come up to Zion." We must carry the Church, as Christ did, down into the valleys, and unto the uttermost corners, and gather the people in that the Lord's house may be filled. We must appeal to the motives that move men, as they are, and not alone to motives that ought to move them. In choosing his disciples Christ made them fishers of men. To win souls men must be fishers still. The fisherman chooses such bait as the fish like. His nets take because he casts them in one

side and then on the other, till he learns where they are and how to make a gain of them. You can gather a great company of sparrows about you if you take the sparrow food and scatter it. You can have the wild deer around you if you furnish the salt licks. I counted ninety-six antelopes in the heart of the Rocky Mountains, one evening, gathered at the water-courses. So with the population of foreign parentage. If you will study what influence will reach them, and take the time, and pains, and cost to do it, they may be gained. Christ followed the doctrine he taught. When he went down from the hills of Nazareth to the crowded, wicked city on the shores of Lake Galilee, to make his head-quarters in busy Capernaum, he did not wait for the people to come to him. The first thing he did was to find and heal the sick and care for those in distress. He had no trouble in getting the people when he did them solid good. He came to them with healing, and then they came to him. Does any one doubt but that people could be gathered to Christ like this now if men had love and sympathy for their fellows after this sort, and could go to them and make sacrifice for them and take the case into their hearts. No, indeed! They could so minister to the body, in pain and want, as to move whole sections of Godless and unbelieving men. After the Christian missionaries fed with corn the starving people of Burmah in their awful famine thousands of them became Christians. Revs. Arthur Smith and Stanley tell us that they got little hold of the people in North China till the Famine. After they rescued the dying with wholesome food without money and without price a multitude rose up and said, "Such love and care are new to us. We want your religion; we will follow your Savior."

And is not this just what Christ taught? He made a great supper. His Gospel begins with bread. He stirred all the region round about by care for the sick and something good to eat for the hungry. "Go out and bring in the lame and the halt and the blind to a supper." Plant the standards of the cross by the sick-bed, in chambers of suffering, in desolate homes, when troubles brood, in the shape of loving, sympathetic relief and care. Did any one ever do this in the name and spirit of Christ without fruit? Every hand stretched to the sick in Jesus' name is a hospital. Every loaf of bread broken to the needy is a leaf from the Gospel of salvation. How much might be done if we would do as Christ did and taught! Prudential maxims, society rules, a cold heart, love of ease, and the cares of this world, choke the piety of so many and make it unfruitful. "I shall never doubt that man's religion," said a sufferer; "he has been my comfort through all my weary sickness."

Christ got the masses in swarms when he broke the loaves. They came like fish to the heart-net he spread. They gathered about him like chickens. So will they do now if you put love and heart interest, and loaves that go with it, into your service. Did they follow Christ for the fishes? Some of them did, and found the true riches. Did any go back and leave him? Some always go back from all good things, and their desertion will remain a terrible witness against them in eternity. Christ lost nothing by his favor to those who refused him. He poured out his love on them as the sun pours out light, and the memory of his kindness will be the brightest spot in their pathway forever. So he will be glorified in those that are lost as well as those that are saved. Our love and benefaction in Christ's name are never lost, they constitute the perpetual rainbow of this dark world.

Be on the watch for individuals and families. Study separated cases. Get over expecting to save them in the large; we can not sweep men in in droves. Be willing to work and pray and save them one by one, as we reach their souls in our love and sympathy. Let it be your master passion, saving souls. Jesus found Zaccheus in the tree, and the woman of Samaria at the well. Matthew was found at the custom-house. Andrew was chosen, then he went and brought in his brother Peter. The disciples hunted up men, and besought them face to face. Our Lord's days were spent hunting the lost. The shepherd is seeking the sheep. The woman with the lighted candle is searching for the lost coin.

"Behold, I stand at the door and knock." Door by door. Put a lever in wherever you can find a fulcrum; make a beginning wherever you can find a soul. A start is every thing. So gather the population of men and women and children. The social power is great. "Sing with them when they come." Give them welcome. Break the bread of a tender, loving Gospel to them. Do them a good turn. Help them up when they stumble. Make it an advantage to them to be on the Lord's side. Show them that there is nothing like God's house, God's people, God's service, and the hope of heaven through Christ Jesus, their glorious Lord. It is for our life that we do this as well as for theirs. Our piety needs it as well as theirs. God is redeeming the world through the spiritual power of his people, working in the place of Christ and ■ Christ worked.

CHRISTIAN WORK FOR THE POPULATION OF FOREIGN PARENTAGE.

REV JACOB KREHBIEL, D. D.,

Cincinnati, Ohio.

A FEW days ago the Saloon-keepers' Association of Chicago stated that the population of foreign parentage of that city outnumbered the Anglo-Americans more than two to one; and they urged this fact as a reason why in their opinion the time had come to demand the repeal of the existing Sunday laws, as no longer in accord with the views and customs of the preponderating majority of the citizens of Chicago.

It is possible that in this respect Chicago may be an exception to the other larger American cities, and yet in all of them the proportion of citizens of foreign parentage is by no means insignificant. The population of German parentage alone in Cincinnati numbers from 80,000 to 100,000. And for all practical purposes I might perhaps confine my remarks to this class, for their necessities would undoubtedly indicate the necessities of all the other classes of our population of foreign parentage, and successful Christian work among them would indicate the work to be done among all others similarly situated.

Numerically—and may I not add socially and politically?—they stand second only to the Anglo-Americans. In all the activities of our stirring American life they take ■ very prominent part. They crowd all the

avenues of labor and trade. Very many of our foremost business men are from the Fatherland. Our workshops and manufacturing establishments of all kinds are filled with German mechanics and artisans.

As a class they are intelligent, enterprising, industrious, frugal, and thrifty. Not a few have acquired and are acquiring wealth by honest industry. They are coming to our shores by the hundreds of thousands annually. How long this immigration may continue I do not know. I have, however, no idea that it will soon cease. So long ■ America has such vast regions of unoccupied soil, and the Old World is overcrowded; so long as our workshops and factories furnish remunerative employment, while Europe and Asia can give work to but a tithe of their teeming millions, and that only for the merest pittance, so long will foreigners flock to our shores like doves to their windows.

Then, too, our population of foreign parentage are to a very large extent *raising the children of the nation*. German and Irish mothers are fruitful vines. If you doubt this go "over the Rhine," and compare the troops of boys and girls there with the number you will find in those parts of the city more exclusively occupied by Anglo-Americans. I will not stop to discuss the reason for this difference, nor to point a moral. I only state the *fact*. For many reasons I could wish the fact were otherwise; but we must take things as they are, not as we would like to have them.

Foreigners come to our shores with language, modes of thought, habits of life, and social customs, all different from those of the great mass of Anglo-Americans; and they could not if they would, and would not if they could, do as I once heard a doctor of divinity suggest, drop their language, customs, and habits into the ocean before leaving ship, and adopt those of the American people. You might as well ask the Ethiopian to change his skin or the leopard his spots. They come to us bringing all their mental, moral, and social characteristics with them, and in a large measure they transfer them to their children. To a certain extent, it is true, these traits are gradually modified by the influence of their surroundings; but they also exercise a modifying influence upon our American views and habits. Cincinnati is not to-day, as every body knows, anywhere near the type of an American city of the olden time. We have the European Sunday, the Sunday theater, the Sunday saloon, the Sunday beer-garden, and the Sunday newspaper. And these institutions are advocated and patronized by native-born as well as citizens of foreign parentage. Look at our newspapers. The Cincinnati *Commercial Gazette* and the Cincinnati *Enquirer* are as outspoken in their advocacy of "personal liberty," falsely so called, and in their opposition to the enforcement of salutary Sunday laws, and restrictive temperance legislation, as are the Cincinnati *Volksblatt*, the Cincinnati *Volksfreund*, and the Cincinnati *Freie Presse*.

The lax views of our citizens of foreign parentage in the matter of Sunday observance, their social habits, and customs may have brought these evils upon us; but their influence, like the deadly upas, has poisoned our whole social structure.

Now, what is the remedy? What is the duty of the Church in the premises? How are we to reach and benefit these masses of our population of foreign parentage? The Church really has but one specific duty toward any part or class of the race, at home or abroad, in the city or

country—to go and preach the Gospel. There may be incidental work, such as the advocacy of moral reform, Sabbath observance, and temperance; or the exercise of practical benevolence in its various phases; but these are only means to the end. There can, therefore, be no question as to the duty of the Church in the abstract, however we may differ as to means and methods. Neither can there be any question as to the extent of that duty. It can only be limited by our ability and opportunity. To the full extent of our ability to reach these classes of our population, and the means God has put into our hands, are we responsible for whatever of sin is permitted to remain to disgrace and afflict us, just as the Israelites were responsible for the disasters which were brought upon them by the Canaanites, whom they permitted to remain in the land, when they had the opportunity and power to exterminate them, as God commanded them to do.

The one great work of the Church with regard to our population of foreign parentage is to bring them to Christ. It is all very well to desire that they may become Americanized. I do not think that it is the best thing in the world that the different nationalities of which the population of this country is made up should cherish their national characteristics. We ought to be a homogeneous people. Our national characteristics should blend. We want no Ireland in America, we want no Germany here, nor any other nationality. We want *Americans*. I have long been sick and tired of hearing politicians talk of the German element, and the Irish element, and the colored element, and that in the distribution of the spoils of office these different elements must be recognized, and in the settlement of political questions these various elements must be conciliated. All this is wrong, and only works mischief. This un-American spirit has done more than any thing else to hinder moral legislation and prevent the enforcement of good and wholesome laws. But I submit, important as it may be to Americanize our citizens of foreign parentage, it is hardly the work committed unto the Churches. The work of the Church is to Christianize—to disciple—not to nationalize. If, like the Master, we shall bend all our energies to the work of seeking and saving the lost, we may very properly leave the work of Americanizing our fellow-citizens of foreign parentage to take care of itself.

After all, what is it to be an American? Is it to speak the English language, or to adopt American habits and customs? We all know that it is possible to speak the English language correctly and fluently, to be *intensely* American in habits and customs, and yet be any thing but American in spirit. Need I prove this to you? During our civil war thousands of our citizens of foreign parentage approved themselves patriotic Americans, and poured out their blood like water in defense of their adopted country, while thousands of Anglo-Americans put forth all their power to destroy their country. To be an American is to be imbued with the spirit of American liberty, with love for American institutions; and the very best way to make any class of our population Americans in this highest and truest sense is to seek their conversion to the Lord Jesus Christ.

If we would seek and save our population of foreign parentage *we must bring them the Gospel*. It is all very well to build fine churches, have good preaching, and all the other means of grace; but how can these things benefit any class of our population if they hold themselves aloof?

And that is just what the great mass of our population of foreign parentage are doing. Of the 80,000 or 100,000 Germans in Cincinnati less than 4,000 are stated or even occasional attendants on the means of grace in Evangelical Churches. If you ask me for the reason I can only answer, it is the same that obtains with our population in general—religious indifference. I know that some attribute this state of things to infidelity. They regard the Germans as a nation of infidels. This, however, is an error. The mass of the German people are not infidels; they are simply indifferent to the claims of religion, principally, I apprehend, because they have no right conception of the regenerating and sanctifying influence of the Gospel of Christ. Therefore must we bring them the Gospel, kindly and lovingly show them their need of it, and urge its acceptance upon them as “the power of God unto salvation.” There are thousands of this class in our city to-day who would gladly accept Christ and take upon them his yoke if they could only be brought under the influence of the Gospel, and learn to know God and Jesus Christ, whom he has sent.

In seeking the spiritual good of our population of foreign parentage, *we must accommodate ourselves to their circumstances, national characteristics, habits of thought, and life.* Like Paul, we must become all things to all men, that we may save some. The only effectual way to win them is through the instrumentality of Christian men and women, thoroughly in sympathy with them, and thoroughly acquainted with their national peculiarities and surroundings.

Consider the mass of our German population, with their early training, the tenacity with which they hold to German ideas and modes of thought, and can you hope to evangelize and save any appreciable number of them other than through the instrumentality of the “mother-tongue?” Individuals may occasionally find their way into English-speaking Churches and be reached and saved through this instrumentality. The children and youth born in this country and reared under American influences may be thus reached; but if you would save the German masses—if, indeed, the time shall ever come when the masses shall be savingly reached—you must bring the Gospel to them in the tongue in which their lullaby was sung, and in which they were taught to pray:

“Christl Blut und Gerechtigkeit
Das ist mein Schmuck und Ehrenkleid,
Damit will ich vor Gott besteh'n,
Wenn ich zum Himmel werd eingeh'n.”

If we would save our population of foreign parentage we must go after them, if they will not come to us. We must seek them in their basements and attics, in their cheerless, crowded tenement rooms, in their poverty and want, their squalor and rags, their intemperance and misery, their degradation and sin. We must meet them with kind words and loving deeds. We must carry out our instructions, go out into the highways and hedges and compel them to come in. We have grown away from the masses—from the masses of our population of foreign parentage as well as from the masses of our population in general. It is the natural and inevitable condition of Christian life to grow away from that which is low and to step on a higher plane. It is right that this should be so; it is God's order and plan; it is the design of the Gospel of the Lord Jesus Christ; and it is this that more than all else attests the divinity of our

holy religion. But if we would seek and save, we must follow the Master, who for our sakes became poor that we through his poverty might become rich. He humbled himself and took upon him the form of a servant. Like him, we are sent not that we may be ministered unto, but that we may minister. We must condescend to those whom we would save in their low estate without letting them see that we feel it to be a condescension on our part.

Now, in order to do this work efficiently, we need the proper agencies. Our agencies for edifying and building up the members of the body of Christ are, perhaps, as nearly perfect as we may expect them to be. And the foreign missionary agency of the Church especially is worked with good and gratifying results. But our agencies in the peculiar department of Church work now under consideration are sadly defective. We here need more if not better means and appliances. We need missionaries, if possible, trained for and devoted to this special work—men and women called of God and endued with his holy Spirit. And we need devout and devoted women especially. Women can go where men can not. Women can minister where men can not enter. I would, then, advocate the setting apart of female missionaries to the special work of visiting the families of the large and so sadly neglected population of foreign parentage in our larger cities, to look after their spiritual and temporal welfare, hold religious converse with them, read the Word of God to them as occasion may serve, pray with them, invite the children to the Sabbath-schools and adults to the house of God.

It is high time that the Church multiplied her agencies in this field white for the harvest. Too long has this work been neglected or but indifferently performed. Too long have the masses of our population of foreign parentage been left to the temptations of the lager beer saloon and the hill-top resort, and their spiritual interests to Roman Catholicism and a Christless formalism. It is time that we were up and doing, for we have been told, and none too earnestly, there is danger ahead.

Let the evangelical church, whom God has so richly blessed with means, begin to provoke one another to love and good works in this particular field of Christian activity, and not be "weary in well-doing, for in due time we shall reap if we faint not."

A RELIGIOUS CENSUS.

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It is well understood that Christianity stands committed to universal prevalence. "All kings shall fall down before Him, and all nations shall serve Him." "All ends of the world shall remember and turn unto the Lord, all kindreds of the nations shall worship before him."

Yet there are those who tell us that Christianity has had its day, and that the world has outgrown it—that the Church is dying out. If these are expressions of honest conviction, they are convictions that spring from

first impressions and prepossessions without any definite basis to support them, as can easily be shown. A man's opinion, if unsupported by a careful collection of facts, is absolutely worthless in determining whether Christianity is waxing or waning. Be it so that there is a great deal more wickedness than formerly. There is a great deal more of every thing else than there used to be. Evil men and seducers may be waxing worse and worse, even while the average condition of society may be radically and rapidly improving. There is a general tendency to exaggerate the evils of the present as compared with the past, for we are largely ignorant of the evils of the past. Now the telegraph and the avidity of the press to supply the demand for sensational news calls attention to what formerly was unheralded. And if the standard of morals is constantly rising, we must expect that the moral sense will be more and more offended. There is more shadow because there is more light; more license because there is more liberty. In determining the problem of Christian progress, we must take into consideration a considerable period of time. The river runs steadily to the ocean, but confronted with a sudden obstacle it will take a retreating course for a short time, but even its pessimistic retreat is in order to a more advantageous advance. Viewed from all elevations as a whole, it moves steadily on to the sea. So has the Christian Church moved toward a final triumph. We can see it emerging from Judea, and taking its course through the most polished nations of antiquity—Asia Minor, Greece, and Rome—persecuted for ages by the whole force of the Roman Empire, yet drawing only fresh vitality from its blood letting. In four centuries it had pervaded the civilized world, mounted the throne of the Cæsars, and penetrated regions never visited by the Roman eagles. At the end of the first century there were, ■ nearly ■ can be estimated, 500,000 nominal Christians on earth.

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| At the end of the | 7th Century, | 25,000,000 |
| " " " | 14th " | 80,000,000 |
| " " " | 17th " | 155,000,000 |
| " " " | 18th " | 200,000,000 |
| " " of | 1880, | 410,000,000 |

The increase during the last eighty years of 210,000,000, exceeds all the growth of the whole eighteen preceding centuries. And with the growth in numbers we see also a corresponding growth in Christian activities. At the beginning of this century there were but *seven* missionary societies in the world, with a working force of 170. We now have over *one hundred*, with a working force of 35,000. Of these 3,000 are ordained, and 3,000 men lay-workers and women all from Christian lands, with 2,400 ordained natives and 26,000 native teachers and helpers, not to mention the thousands of unsupported Sabbath-school teachers with 800,000 Christian communicants in our mission Churches, while the adherents are counted by millions, as are the pupils in the mission schools. As a further evidence of a living faith, the benevolence of the Churches has increased from \$250,000 in 1800, to \$10,000,000 now willingly given by Protestant Christians in Europe and America. When the induction is broad enough, statistics are among the most solid of all scientific data. They furnish a basis for ascertaining laws by which is told the average number of births and deaths and suicides and misdirected letters in a given year in a given population. And so by ■ religious census we can determine

with an accuracy, which *impressions* are powerless to refute, whether the Church is advancing or declining. It will not do to say that Christianity can not be tabulated. Christianity does not evaporate in vague aspirations. It presents positive ideas—ideas that above all others work themselves into concrete forms of life that are *numerical*.

Let us now confine our view to the United States. There are adverse elements centering here, fit to awaken serious apprehension. We have the authority of the *North American Review* of 1883 for the statement that from 1850 to 1880, 8,000,000 foreigners came to dwell among us. These, with their immediate descendants, amount to over 12,000,000. Owing to the liberal theories of our government, which opens a fair field to all creeds and no creeds; a land where men are free to worship God, or Buddha, or Joss, or nothing; we present an attraction not only to the poor and oppressed, but especially to the anti-Sabbath, anti-temperance, anti-Protestant, anti-Bible classes, who have been landing upon our shores to the tune of nearly a half million annually, few of whom show a disposition to be Americanized. In most of our large cities they hold the balance of power and dictate legislation. We gladly recognize the fact that among these foreigners are many devout Christians and industrious, frugal citizens who contribute not a little to our national development.

Yet the fact can not be ignored that they contribute far more largely to the criminal classes. A report of the Howard Society, of London, states that 74 per cent of the Irish discharged convicts have found their way to the United States. It is reported that the Rhode Island work-house and house of Correction received up to the beginning of the year 1883, 6,022 persons on commitment, less than one-fourth of whom were born of American parents, and more than one half of whom were Irish. Of the inmates in the Massachusetts reformatories for women in 1881 only 18 per cent were of American parentage. This abnormally rapid accretion of foreign papists, infidels, and criminal classes, subjects the Church in this country to a fearful strain in holding its own. Let us see if it is holding its own amid these incoming floods.

By reference to the United States Census, the Year-Books, and the Minutes of the Churches, we find the population of the United States, in 1880, was in round numbers 50,000,000, and also that there are 10,065,963 communicants in the evangelical Churches of the United States, which is more than one-fifth of the entire population. We do not include among these communicants the baptized children and adherents. Including these the numbers would swell to 30,000,000, a handsome majority of the population.

But what is more encouraging in these statistics is the steady advance upon the population. In 1800 seven per cent of the population were communicants in evangelical Churches; in 1850, fifteen per cent; in 1870, seventeen per cent; in 1880, a little over twenty per cent—a little more than one communicant to every *five* of the population.

The increase of population since 1800 has been *nine-fold*; the increase in evangelical communicants has been *twenty-seven-fold*, three times as great as the population. From 1850 to 1880 the population increased *one hundred and sixteen* per cent, while the evangelical communicants increased *one hundred and eighty-five* per cent. We often hear it said if the orthodox Churches would liberalize their creeds, dropping the doctrines of a vicari-

ous atonement and future retribution, and fall in with the spirit of the age, they would make more headway. Those who say this have not had any marked success. According to Dr. Dorchester, the Unitarians have gained in parishes since 1850 only *thirty-five* per cent, as compared with the *two hundred and fifty* per cent made by the evangelical Churches in the same time. The Universalists had 113 less Churches in 1880 than they had in 1850. This modern rose-water Gospel does not conquer as rapidly as the old, rugged Gospel, that refuses all compromises with the spirit of the age. But some may think that there is a less earnest faith in the Churches than formerly. There is no way to determine that, but by their works. The aggregate amount of money collected by the evangelical Churches in the United States for Home Missions, which was the main channel of contribution at the time, was, from 1820 to 1829, 233,826; from 1860 to 1869, which is 40 years later, for the same period of time, 21,015,719; and from 1870 to 1880, 31,272,154. The increased activities in personal labors of recent years, as exhibited in our 8,000,000 Sabbath-school teachers and scholars, and our Young Men's Christian Associations, is notorious, so that we can not charge the Church with a decline in a living, active faith. So far our survey has taken in our whole country, and we have taken this general survey because of the bearing it must have upon our conclusion with regard to the statistics of our cities, which is the chief problem before us. There is a general impression that the Church is not holding its own in our large cities.

We are rapidly becoming a nation of great cities. From 1790 to 1880 the whole population increased *twelve-fold*, while that of the cities containing 8,000 and over increased *eighty-six-fold*. In Massachusetts nearly one-half the population reside in cities of 20,000 or over. In New York nearly one-half the population reside in twelve cities, the smallest of which numbered over 20,000. From 1870 to 1880 St. Paul added *one hundred* per cent to its population; Atlanta, one hundred and six per cent; Minneapolis, *two hundred and forty-four* per cent; Denver, *six hundred and fourteen* per cent. Much of this enormous accretion is foreign. Only *ten per cent* of those engaged in agriculture in the United States are foreigners, while the occupations, which are largely confined to cities, such as bakers, 56 per cent are foreigners. Tailors, 53 per cent; tanners, 45 per cent; cabinet-makers, 41 per cent are foreigners, while the ever-present saloons in cities are almost all manned by foreigners.

The great mass of these foreigners come to dwell in our cities. New York is one of the first German cities and the second Irish city in the world, nearly half its population being foreigners, Romish and infidel at that. As a class they shun our Churches, and are largely beyond the reach of our ordinary evangelist efforts. They are doing more than all else to corrupt and destroy the American Sabbath, and to multiply our saloons.

In the city, also, infidelity puts on a bolder front in denouncing the Churches and diffusing its sentiments. Here, too, are congregated those who live for pleasure; forgetting God and the soul, they find unusual facilities in the large city to live by their vices and to gratify their lower natures. Here, too, we find the laboring classes at a much farther remove from their employers than in more rural communities. The employer is represented by a corporation whose directors often represent the Churches, and who

are charged with a remorseless tyranny in grinding them down to starvation wages, which serves to deepen their hatred of the Church. Here, too, are the socialistic clubs recounting their wrongs till they become absolutely desperate. Often led by atheistic or infidel leaders, they are taught to identify the Church with conscienceless monopolists, and so the Church is held up for special anathemas.

It is in our larger cities that socialism, skepticism, the liquor power, the criminal classes, the monopolies of wealth, and political corruption, are focalized against the Church. Besides the difficulties inherent in the character of city populations, there are still others inherent in the work itself. It is more expensive than the work is elsewhere, because of the higher price of city property, the greater demand for costlier church edifices, and the necessity of higher salaries. Then there is more caste in the city—that deadliest bar of Christianity. The separation between the rich and the poor, the Church-goers, and non-Church-goers, is wider than in country towns. The Churches are more apt to be fashionable and aristocratic, and the great multitude of non-attendants readier to excuse themselves from Church attendance for want of suitable clothing, or a feeling that they are not wanted in the Churches. And yet at this very point where the Church is most crippled and meets the most defiant antagonism, is the point of highest strategic importance in the conquest of the world to Christ. The forces that control the world are accumulated in the city, and thence distributed. The final story of Christianity will be told in the story of it in the cities. These difficulties being manifest to all, it is not surprising that there is a general impression abroad that the evangelical Church is falling behind in the large cities. And yet we should not be too hasty in deriving such a conclusion. A general impression furnishes no adequate basis for a conclusion. To settle the question of progress beyond the possibility of doubt requires an extensive collection of the facts, such as can not be procured at present, owing to the deficiency of Church and government statistics. Yet, by a somewhat laborious search, we have found enough to furnish a far safer basis than general impressions. We have ascertained, to begin with, that we are gaining upon the whole population. If this undeniable increase is owing to the growth of the rural Churches, then their growth must be most remarkable, and the disparity between the advance of the country and city Churches most noticeable. In our search, however, we found so far from this being the case the disparity is all the other way. The large ingatherings have been in the large cities. This is true of the Presbyterian Church, and there is no reason to believe it to be noticeably different in all the other leading denominations. Take as an illustration the Presbytery of St. Louis. It has 51 Churches, received last year 662. Of this increase the 11 city Churches received 406, while the 40 other Churches outside of St. Louis received only 256. Similar results are found in comparing Kansas City, Minneapolis, St. Paul, and others with the large presbyteries in which they are situated. So that the general increase would be unaccountable if the cities have fallen behind. There is also an unfounded impression that the large cities are not nearly so well supplied with Church accommodations as the country. The Census of 1880 gives 103,000 Protestant Church edifices. Less than 1,500 of these edifices belong to sects not evangelical, so that we have over 100,000 evangelical houses of wor-

ship, with a seating capacity of 23,000,000, an average of 230 to a Church. But it is said the large cities are not so well supplied with Churches as the country. In the country at large, including the cities, we have one Church to every 516 of the population, whereas in Boston there is but one to 1,600. In New York City one to 2,468. In St. Louis one to 2,800. This disparity is more apparent than real, since the city Churches will average about four times the size of the country Church. The average of the whole country, including the cities we have seen, is 230. Four times the average of the whole country would be but 920, and that this does not much exceed the average seating capacity of the city Churches must be evident to any one who remembers that in New York, Brooklyn, Boston, Philadelphia, and Chicago, are Churches that hold from 3,000 to 5,000. And we must consider that in most communities the Church is more the meeting place of the people than in the cities where are so many other places of convocation, and a larger proportion of foreigners, who do not attend Church. Hence, there is less demand for Church sittings, in proportion to the population, than in the country, so that in proportion to the demand the cities are quite as well supplied with Church sittings as the country at large. Especially, when we consider the great number of other places, where religious services are held—in halls, theaters, asylums, association rooms, and on the streets. But, what is more to the point, are these possibilities being utilized? What is being done to evangelize the cities, and with what success? Take New York. The New York City Mission Society gives for the year 1881, as the total number of city missionaries, 266, who make over 800,000 visits a year, and besides these it states that there are hundreds of tract visitors, and other voluntary agents of the various Churches, who are going about continually doing good. There are 121 Protestant missions in the city, where Sabbath-schools and preaching and other religious exercises are regularly carried on.

Forty-five of these have suitable and commodious Church buildings, with the ministry and Church ordinances, though not regularly incorporated as Churches. Others of these missions are erecting buildings. There is already more than one million and a half dollars invested in these mission buildings, and hundreds of thousands of dollars are annually raised for the support of city missionaries.

This is only a part of what is being done for the evangelization of New York City, but enough surely to show that this city is not behind the country at large in her efforts to reach the non-Church-going classes. Turn to Chicago. Its entire population in April, 1885, was 629,985. Americans only 130,261. Foreigners, 499,724. It could hardly be expected that the Churches could hold their own in such a foreign flood as this. Whether they have or not we are unable to determine for want of a reliable census in the past with which to compare the present. They had in April, 1885, 154 evangelical Churches, with a membership of 56,770, which is one communicant to every 21 of the population, which is proof of itself (remembering the proportion of foreigners) that many of these have been brought into these evangelical Churches.

That they are energetically pushing forward the work is evidenced by the fact that they have 38 evangelical missions, and since last April all the leading denominations have each planted several new Churches. Nowhere are the evangelical forces making a more vigorous effort to conquer the

invading hosts, and nowhere are inroads upon unbelievers being more successfully made.

Look at Philadelphia. In 1882 there were 611 places of worship (500 of them organized Churches) to 846,980 of a population—one to 1,386. In 1776 there were only 37 for a population of about 65,000, or one to 1,600.

As to communicants, the Presbyterian Church had, in 1882, 26,953 (the other branches of the Presbyterian would increase the figures to 40,000 and over); Methodist Episcopal, 22,747; Protestant Episcopal, 22,679; Baptists, 18,564. These, with other Protestant denominations, would make fully 120,000, and their 552 Sabbath-schools had 148,885 members. The proportion (says Dr. Patterson, who has made a specialty of statistics) of Church membership to population has been constantly increasing. In brief, in this city at least, Church accommodations and communicants have been proportionately increasing all along.

Next consider the Birmingham of America. Pittsburg and Allegheny Church statistics have been collected during the year 1885. These cities, which are substantially one, contain 155 Churches of the Protestant faith, with 163 houses of worship. The total communicant membership in Protestant Churches is 46,477; Protestant adherents, 186,000; Catholic adherents, 83,000; Israelites, 3,000; Buddhists or Chinese, 92. The population of the two cities is 287,000, leaving as numerically irreligious 15,000. In the past seventeen years there has been a gain of 32 evangelical Churches and 21,000 members, which is an advance on the increase of the population. There is *one* evangelical communicant to every six of the population.

A careful collection of Church statistics for Cincinnati between 1860 and 1880 showed that while the population had increased 58 per cent, the membership in Presbyterian Churches had increased 80 per cent, and in the Episcopal Churches 63 per cent. The same report states that while they were unable to ascertain the membership of the other Churches with accuracy for 1860, they found enough to warrant the belief that they were not falling behind the growth of the city. It is proper to state that the growth since 1875 has not been what it was before, largely owing to the remarkable emigration to the suburbs. Quite a number of new Churches have been organized in these suburbs from former members of the city Churches, and by whom the membership of the old Churches were greatly increased. We have the statistics from two of the denominations of St. Louis. From others we could get no report of previous years, so as to furnish the necessary data of comparison. The opinion was expressed by several leading ministers that most of the others had done as well as these.

The Presbyterian Church in St. Louis in 1870 had 2,112 communicants. In 1880 there were 2,636, an increase of $24\frac{3}{4}$ per cent. The population increased in the meantime $12\frac{3}{4}$ per cent, the ratio of increase in the Presbyterian Church being about double that of the population. Since 1880, the population has increased more rapidly than before. But so have the Church rolls. The increase of the Presbyterian Church during the past five years has been 24 per cent, which is equal to the increase of the preceding ten years. The orthodox Congregationalists of St. Louis, in 1870, had but two churches and 475 members. They now have nine churches and 1,500 members, an increase far surpassing that of the Presbyterian Church. If these two Churches are fair samples, then the evangelical

Churches of St. Louis are rapidly gaining upon the population. But making due allowance for the smaller growth of others from whom we could get no reports, we are still quite safe in claiming that the evangelical Churches of St. Louis are not falling behind the population. If there are any facts or figures to nullify the force of this statement, they have eluded our search. These statistics from these leading cities are sufficiently comprehensive to assure us that our city Churches are not in a state of decadence. Nor are they spending their strength for naught, but are really gathering upon these rapidly growing populations. The Churches have been more and more convinced that the cities were the points of supreme danger—that here the lines of the battle were most fearfully joined, and this has served as a ringing call to them to meet the issue. Never before has the evangelization of cities been so vigorously and so widely discussed and so heartily worked upon. Never before this Autumn were so many of the Churches in our largest cities inaugurating such earnest and aggressive movements to reach the non-Church-goers. This is of the Lord. There is an unmistakable “sound of going in the tops of the mulberry trees.” The host that confront us may be appalling and disheartening, but past successes inspire hope. The vast and increasingly rapid progress of the Gospel throughout the world, its triumphant advance, on the whole, in our own country, which the enormous accretions of foreigners can not check, should fill us with energetic incentives to make our cities, where the enemy is massed in most defiant resistance, the field of our most signal victories. To do this the whole history of the Church assures us is practical. It is not skepticism, nor socialism, nor the liquor power, nor the combined resistance of all these adverse elements that an unbelieving city can muster, that can withstand the power of the Gospel of Christ. The Gospel that sets boldly forth the great cardinal doctrines of man’s utter alienation from God, and spiritual ruin; the vicarious atonement of the God-man, Christ Jesus; justification by faith; and a future retribution, with this life as the only probation for eternity—nothing less can meet the wants of lost man, or give any ground for a sinner to hope for pardon, peace, and eternal life; nothing less has ever been able to rouse and regenerate the individual, or to turn the desert place into a fruitful field. When this Gospel is truly presented by lip and life, it will waken a response in the human heart. There are no barriers in the way of city evangelization that it will not surmount. Over every form of opposition which sin and Satan can present, it has been marching from the beginning. Only let this Gospel be embodied in the lives of its professed believers and exhibited by the Churches, and nothing can stand against it. What is needed is that this Gospel be truly presented by those who have experienced its saving power in their own hearts to those who are perishing for want of it. Let it be presented by men whose hearts are surcharged with sympathy and love; men who, like the Savior, are moved with compassion at the shepherdless multitude wandering off portionless into the dark night of eternity; men who are moved by love as strong as that which takes our best missionaries to live and labor and die among benighted heathen; men who will follow in the footsteps of Him who exchanged heaven for earth to benefit a race that did not care to be benefited; men who feel the nobility of Christian service, the joy of consecration, and the divine dignity of sacrifice for others’ good. Such an embodiment

of the Gospel in the lives of Christian professors will make the Gospel attractive to the poor and alienated in our day as it did in the time of Christ. It will unlock the doors that now seem closed against the Church. There is not a reason offered for non-attendance at the Church by any class that it can not contrive a way to remove. The rich and the poor will meet together in the house of God, as they should. The rich Church will not be left to grow selfish for want of the poor, nor the poor to suffer for want of the rich—what is most necessary will be the most attractive. Caste will be expelled. The employed and the employer will be found side by side in the same sanctuary. O brethren, the point of danger is not in the serried hosts that are arrayed against us. It is with us. There is too little strength in our faith, too little fire in our love, too little enthusiasm in our Christian enterprises. We do need, and all we need, is a new baptism of the Holy Ghost to be an over-match for the work to which the times and God commandingly calls us.

A RELIGIOUS CENSUS.

REV. FRANK RUSSELL,
Mansfield, Ohio.

MR. CHAIRMAN AND DEAR FRIENDS:—That which I have to present this morning to your hearing is mostly a recital of a practical experiment in the line of religious statistics and the work which ought to be developed through the gaining of religious statistics. I would not give much for the statistics unless they developed evangelical work. And I think evangelical work is likely to be worth a great deal more if it develops statistics as to what is being done. This experiment was in the city of Mansfield, then containing ten or twelve thousand people, happily constituted as to the harmony among the ministers of the evangelical denominations. There were eight of them. The meetings were held on the spot where my most honored predecessor wrote the book entitled, "The Philosophy of the Plan of Salvation;" and, having had some study of that book, these ministers in that place felt very deeply that they ought to be concerned somewhat in the philosophy of the salvation of other folks. Among these ministers was the brother of our worthy chairman this morning, a devout Christian worker.

The problem before us was this: That the lodges and the benevolent societies and the insurance companies do not do the Christian, beneficent work of a city, and ought not to be taking the place of the Church. That was one thing. And we thought of another thing: We thought that no one Church, working within itself, alone, can do so good work for itself, but that every Church does the best work for itself when it is working for the good of the other Churches. [Applause.] These two things were before us.

We had a paper, before we got into organized shape, on Dr. Chalmers's work in Edinburgh. We had another on the work, of more recent date, in Elberfeld, in Germany, where the pauperism of the place was reduced from one person in eight or nine to one person in every eighty that received

alms from the public treasury. We made a very careful study indeed. We had a messenger to investigate the work in the 22d Ward of Philadelphia, some of the best work of the Germantown community that has ever been done in the line of Christian benevolence. We had, also, a correspondence with a goodly work that was started by, I think, two or three denominations in Orange, New Jersey. These brought the facts before us. And our Churches were united in very great harmony. Dr. Walker, in a recent work, published since the publication of "The Philosophy of the Plan of Salvation," says, ■ to that body of ministers, "An association of the different ministers of that place, now forty-six years old, antedating any similar association that the world ever knew, for there is not any association of ministers of different denominations older than that. It is older than the Evangelical Alliance."

"Now," we said, "the evangelization of this city is committed to our hands. What shall we do? We are crossing each others' track when we work alone. For one Church to undertake to canvass the city is not practicable. And, if it does, there is a great deal of labor lost, because the other Churches must do the same thing, must travel the same streets, must visit largely the same houses, and so we waste a great deal of strength. We will band together as one." And we pastors had a succession of, I think, as many as fifteen or twenty weekly meetings, and they were very devout meetings, before we completed the organization.

Then we said, "We will do this: We will appoint lieutenants." Well, we called them "supervisors." We proposed that the pastors, respectively, should nominate them from their Churches and then the Churches should elect them. It was also proposed that each Church should have a representative in the work, who should be a thoroughly active business Christian man, a stirring man, and a man who had a great deal on his hands; because such a man is worth more. A gentleman of leisure is not worth anything in Christian work. [Applause, and "Hear! Hear!"] Then we said, "This representation shall be one from every Church, anyhow." There were some rather weak Churches. "If the membership amounts to one hundred and fifty in the Church there shall be two laymen thus appointed, and there shall be one additional for every additional hundred in the membership." So the representation was, one supervisor from the membership to every hundred, and also one for a fractional part of a hundred that might be over fifty. In that way we gathered twenty-four splendid men together. Our Churches responded. We had laid the case over and over again before them in our prayer-meetings; we had preached on the matter before them, and they were somewhat enkindled, and they felt as though, somehow, in the very air, that something was to be done. The question came up should we invite our Catholic neighbor, and we decided yes we would invite him, and we did invite him; and he said this [the speaker illustrating]. So he didn't come in. And then we said, "Very well, whatever Church does not want a representation in this work we will leave out. We have all the Christian population of the city committed to our favor."

We met, pastors and those twenty-four lay members. It was a very devout meeting. We consecrated ourselves to the work of the Lord in the streets and lanes of that city. The statistics which we had already gathered showed ■■ that nearly two-thirds of our population—there is a

large factory population there—fully two-thirds of them were outside of the Churches. And this was a lamentable thing for us to feel, that we were doing our preaching and doing our work just where it was needed least, and where it was needed most we were leaving the field almost entirely untouched. We know a minister can not do any thing in canvassing. Some people think that the minister ought to do it, though they had nothing else to do. He can see a great many people personally, but he can not see them all; he can't begin to.

Then we said to these twenty-four supervisors, "We will district the city;" and we did, and committed the work to them, and they were to appoint practical people, well acquainted with the fields, to make such a districting of each ward as would throw in each separate district a hundred families. Now, who is going to visit these hundred families? They had to be districted again into squads of ten families, so that for each district we wanted ten visitors. And we asked from our Churches volunteers, when we got the enthusiasm up a little, of parties to take the work under those supervisors. We gave to each one of those supervisors a district of a hundred, with those that were to volunteer to work under him, and he sent each one of these ten visitors to squads—"fields" we called them—squads of ten houses, and they were to report on the condition of these ten families every month, reporting each visitor to his own supervisor that had the care of that district of a hundred families. That report was collated by the supervisor, and two weeks after that report was made by those visitors the supervisor had made up his report, and they were brought together to our general secretary, so that they were all in, and that was done in a surprisingly short time. But the first month did not complete the canvass, but in sixty days they had visited every single family in the city. [Applause.] And, by a reference to that, we had how many saloons were in each district, and how many bad houses were in each district, and how many Catholics were in each district, and how many children were in each district, and how many belonged to Sunday-schools and how many did not, and how many were coming right away. We also had how many needed assistance.

The beneficence of the city had hitherto been attended to by the city committee. They were not connected with the Churches; that is, as a rule. They had charity balls, and they had shows, and they had other things, and they raised six or seven hundred dollars a year for a dozen years to bestow through the chairman of the committee upon people who asked alms, and we published a card, and put it under every door, saying, "Please do n't give any thing to any body that comes to the door for it" [applause] "but send them to the supervisor of the district in which you live." And we had a report of all the families that were really needy as brought in by our "visitors." They said such and such a family was really in need, and they knew. Those visitors, two-thirds or three-fourths of them were ladies, and I never saw such goodly work done.

I never saw such a reflex influence upon the parties who did it. At the prayer-meetings and churches it cropped out. We had splendid meetings, with experience meetings, and with instruction of the visitors, and with reports of the visitors. We found that ladies whose voices were never heard in prayer would come in there with their husbands, and their voices were heard inviting the people to come to Church, our Sunday-schools filled up quickly, our prayer-meetings increased, our congregations

showed enormous increase. The visitors were instructed, in inviting the people to come to Church, to ask them what denomination they preferred. Perhaps they would say, "Well, we were raised Methodists." That ended the denominational question. The visitor had a blank with her, and she would put down the name, street, and number, and forward it that day to the pastor of the Methodist Church. That was his plunder. [Laughter.] If they were Baptists she forwarded it to the Baptist minister. That was his work. He must find the family and visit them, because they came from the Baptist Church. And so on with the other denominations.

The visitors were instructed not to do gossiping in the houses in our common Christian efforts. They were instructed what to do, if the door was slammed in their faces, and only one such occurrence took place, and that was a Catholic family who did n't want to talk with her. Not very long afterward that visitor was going along, and the mother came out and talked with her over the fence, and often afterward; did n't invite her into the house, but had the conference just the same. And the welcome that came from the byways and the lanes was a glad theme, as this visitor and that visitor stood up and narrated it. It was wonderful, they said. They were welcomed by the whole of Mansfield. "Nobody ever said a word in the interests of my soul but you, or on the subject of religion, since I have lived in the city, during the four or five years. My employer is a member of one of your Churches, but I have never heard a word from him, and never have been invited to the Church before. We have seen the ministers go by the alley, but they never come near us." Such reports came in nearly all the time. O, it is appalling to us, and yet an inspiration to us.

Every visitor was supplied with the subscription card, so that every house was asked, "Will you give something toward the support of the poor?" "Yes; how do you want to get it, weekly or monthly, or all in a lump?" "Why, we want you to give it every week; I want you to give a little now. Give ten cents a week." The result was that the wealthy people did not put down a hundred, which was to carry the beneficence over the Winter, to be supplemented by charity balls, and things of that kind, but, while the testimony from those business men who were accustomed to give fifty or a hundred dollars every year was that they gave far less that year than they had ever given before, still, the aggregate amount of money raised was twice as much as ever before, and the sufferings of the poor far less than ever before, because the visitors reported the needy cases to the supervisor, and the supervisors for the distribution of things to the poor kept an open warehouse, one-half as large as this room, where they would receive any thing, bundles of cast-off clothing, a pair of shoes, a few barrels of potatoes or apples, and our farmers got into the spirit of the movement, and they would come in with boxes of things, and bags of things, and baskets of things, to be put in the warehouse, to be distributed to the poor, and the supervisor had charge of those things. The money went into the hands of the treasurer, and required an order from the superintendent before he would assist any family with money.

There were ■ good many families who would not be assisted, would not take ■ dollar. We found one widow who waded out in the snow, fifteen inches deep, with an ax, breaking wood off the palings of her fence to keep a fire, and she said she did n't want any help, but we helped her; we

sent her her Winter's coal right away. We found her place in one of the very best parts of the city, and the city authorities, for a series of years, had been distributing to able-bodied and well people food and clothing, and they were living on the alms of the city. But we stopped every single bit of that.

We had a bureau of labor, we called it, a kind of intelligence office. We would receive reports of parties able to work, only they did not have any work. We found ■ careful, excellent Presbyterian layman, who took charge of the intelligence bureau. If any employer wanted any thing done he would call in and give a description of the work that was to be done, and we kept a list of every body that wanted any thing to do, and he would look over the list to see one he should get to do it. Somebody would want a man to take care of ■ horse or cow, or somebody would want one to drive a vehicle, and so on, and thus, by the aid of the register kept in the labor bureau, many would be selected and put right to work, and there was something of a credential in the fact that they were registered.

If any body was untrustworthy it was reported at the labor bureau that they better be watched, and that was kept a little quiet, and in that way the interests of the employer and the employed were guarded; there was a carefulness about persons who were not worthy of trust.

We had to do considerable printing. We had to print a great many circulars, and circulars of instruction sometimes, and especially of items for the use of the visitors, and they read them and used them conscientiously. We printed a great many blanks. We had one blank for calling a minister in case of sickness. If a person were sick, he or she would be asked what minister they would like to visit them, if any. "Well, my mother was a Presbyterian down in New York." "Very well, you want a Presbyterian minister, do you not, or would prefer him?" "Yes, I would; I wish he would come to see me." That was put down in a blank and sent by mail, or otherwise left at the minister's house. And that kept us pretty busy; we had a good deal to do. And you see we could get right at the cream of the work, which was made available and brought right to our hands.

Our visitors asked if families were too poor to give money, to contribute articles of cast-off clothing. If so, they would make up a bundle and take it down to the warehouse, or we would send a conveyance for it, ■ might be arranged. There was also left with this help bureau a list of such calls as these: "A young man would like board in a private family," and "A private family would like to take one or two boarders," and so on. That list swelled to such an extent that our employment office had to be divided. We printed a map of the place, so our districts might be defined. We had such meetings in the Churches interested in the movement that it precipitated a general union revival, and such a one as the city never knew before, and as I never saw before. Eight denominations mingled in it, and in twelve months from the organization of the work three hundred and eighty-five members were received in the Churches. [Applause.]

Now, ■ to the results. It promoted the harmony of the pastors; it sealed our first thought, that the pastor is to work for the Churches, is to work for the grand army of the Lord's republic. [Applause.] The taxa-

tion upon the ministers was considerably severe. The inter-working bound the Church membership together, quickened our Churches in a unity that they had never found before, in an evangelical glow that they never felt before. Those workers were prayer-meeting people, and could not help but talk about it in our successive prayer-meetings, and the interest in it was fanned, and exalted, and quickened, and the influence of it is felt yet. The only unfortunate part of it is that five of those devoted ministers were removed, and since internal dissensions and troubles came about in some of the Churches, so that they largely removed their interests, and only left two or three Churches that are now struggling and now trying to rally together again to perpetuate the work. The effect upon those workers was remarkable. It spiritualized them, and made them all of evangelical use to the Churches, and they do n't get over it. These good supervisors made good deacons, every one of them, and they stayed in our Churches as useful workers, and the pastors often remarked to each other that those men who worked as supervisors in that work are now the best laborers in the Church. The unchurched classes take wondrously kindly to that sort of work. One man stopped a supervisor on the street. He was a man whose money was invested in liquor. He said, "See here. I understand you are doing visiting, and I never gave any thing to it, but I have got twenty-five dollars for you, if you are going out in that way," and he handed it out. And there were many gifts from a good many quarters where we were not expecting them, in that sort of way. The poor were cared for as never before. We had more money to do it with; we had money left over every year in the treasury that was unexpended. There was not a case of worthy want in the city that went uncared for. The pastors exhorted the visitors that in their giving they give the bread, and clothing, and coal, and flour, and so on, first, and then the Gospel. And some of our men, to this day, will say to the committee of the town charities, "No, I will not give a dollar, hereafter, for charitable purposes of this kind, for the relief of the poor, unless it opens the way for the Gospel to go with and right after it." ["Amen."] The impostors were cut off, the poor were classified as never before, many things corrected, and many, many families, having guidance, and help, and fellowship, and acquaintance, were led immediately into the Church; they would not stay away. Our congregations were noticeably large. The ministers say that, to this day, when they meet together, that the influence of that work is yet going on; and we are trying to carry it along, as I stated, under difficulties. Four or five Churches virtually suspended from that way of work, and their pastors are gone.

The sad thing about so many of our Church conferences is that we get uplifted away on the Mount of Transfiguration, and want a tabernacle built right off, and the next day we are down in the valley, and the lunatics come to us and we can not heal them. We are alone, and we have no method to work to, and we can not canvass the city. Whereas, we can make every ward a city, and every small town a ward; we can lay out the work, we can touch every house. Our Roman priest is a very active man, and quite a bitter man, more so than they are generally. He says, "I think the time has come in this city when Protestants will never again call the Catholic Church a hierarchy, because they are hierarchy themselves, now; they touch every family in this town, and they are bring-

ing them to their Church." Well, the Lord speed that kind of hierarchical work. ["Amen."]

I wish the result of this Congress might be a hierarchy that would touch every family in Ohio and in the land with the Gospel and with the uplifting help of beneficent and spiritual work. [Applause.]

I leave a bundle of blanks of various orders, which will explain a little better, perhaps, the kind of work we tried to do.

CHRISTIANITY AND THE BREAD-WINNERS.

RT. REV. C. C. PENICHO, D. D.,

Louisville, Ky.

WHEN this subject was first assigned me, it was in the startling form, "How to reach the middle classes?" I thought, What! Have not the middle classes been reached by Christianity? How is it that the religion that arose out of the life of the "Carpenter of Nazareth," and by him was intrusted to fishermen, tax-gatherers, and tent-makers, has departed from the class unmistakably represented by them all? Why, Christianity was cradled in the home of the "workingman," and baptized with the martyr blood of heroics from this class. And yet in a great representative body like this it becomes necessary to ask, How to reach the "bread-winners?" Why, if I had been asked, How to make the influence of the heart reach the human bosom? I would not have been much more startled. Born and reared in this class, it had never for a moment entered my head that we were not the favored ones of God, seeing he had honored it by drawing therefrom his prophets, priests, kings, apostles, and martyrs. And by sending his only begotten Son "therein to be reared, and to live the grandest life of time, and achieve the mightiest deeds of eternity."

But the question has been asked, and the very asking proves that there are reasons to look calmly, deeply, and prayerfully into that state of things that can make such an inquiry possible. Either this class is being very imperfectly reached and controlled by Christianity, or there are people who, beholding them, believe this to be the case.

Now, in the days of Christ and his disciples, this class was undoubtedly reached, and moved to the mightiest deeds of heroism, by the influence of the Christ. In I Cor. i, 26, we read, "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." Who, then, were called? you ask. Why, men like Paul, Barnabas, Stephen, Silas, and a host of loyal and true ones, who came up like the shepherds of Bethlehem from the sacred posts of honest toil, to see and adore their Lord and Savior.

Furthermore, if I have read history aright, Christianity has made its home in this world with the "bread-winners." The Bethany of Mary, Martha, and Lazarus, is the typical home of the Christ through time. Yet this inquiry is a pertinent one. Why? do you ask. Because there are signs on every side that multitudes of this favored class, whom God hath given "neither poverty nor riches," are breaking away from the control of Christianity,

and placing themselves at the mercy of a spirit that rushes them madly on toward that appalling condition, out of whose stormy bosom rise doubt and desperation, forming the ever-blackening and deepening cloud of woe, through whose awful bosom flash and glare the red fires of communism, and behind whose pall-like gloom deepens the chaos of nihilism's hopeless night. We see multitudes crowding our cities, and we see these crowds forgetting their God. Were all the evangelical churches in our large cities filled to overflowing, there would still be four people outside for every one in. But when we see this meager supply of Church-pews reduced to "a beggarly account of empty benches," the question, "Where are the nine?" forces itself upon the thoughtful soul with powerful reality. How to reach these troubled multitudes of hard driven and soul-embittered toilers with the helps, hopes, comforts, and rests of Christianity; how to make the words, "Come unto me all ye that labor and are heavy laden and I will give you rest," an anchor to their souls, a fountain of living water through all their wanderings, a true rest in the "Rock of Ages," is a problem that demands the mightiest research, profoundest thought, and most heroic living, that the Church militant can give.

Now, when we face the issue squarely, and ask, "How to reach the middle classes?" we are asking a question very much like, How would you raise the middle story of a house? The answer is, raise the foundation, and the rest of the structure rises with it. How did Jesus raise the "middle classes?" Hear him: "The Spirit of the Lord is upon me, for he hath anointed me to preach the Gospel unto the poor, to heal the broken-hearted, to preach deliverance unto the captives, and the receiving of sight unto the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke, iv, 18, 19.) In those days the presence of God's Spirit drove the influence of the Gospel down deep into the groaning sea of human want and sorrow; and the Christ went down into the depths of human woe, because that spirit was in him. Now, the power of the Spirit will always do this kind of work. The Holy Ghost will always marshal human powers, and march them steady and strong to rescue man from all the chains and miseries of sin; will always carry human need to the inexhaustible stores of God's grace. How did Jesus reach the middle classes? Why, how did he reach Peter, John, James? He just went to them and made their lives feel the need of his life; he made them feel that a life of self-denial, toil, sorrow, and suffering with him was far grander, nobler, and more restful than the possession of the world without him. He taught them that to be partners of his in the nobleness of living made life a grand success, and brought finally to the soul "the fullness of joy." Look at Zaccheus, another representative of the middle class then, but who, in these days of gain-loving, would have been ranked in the upper circles, owing to the amount he was able to grind out of his fellow-men. Jesus reached this man by recognizing the good down deep in his life, and throwing his brave sympathy and open approval out to it. True Christianity can no more "break the bruised reed," nor "quench the smoking flax" now, until it "sends forth judgment into victory," than it could in the days when Jesus represented it in person on the earth. This Christianity, which is nothing but the life of the Christ pressing itself on in the hearts and homes of men, through the lives of Christians, can, yea must, from its very nature, continue "to

seek and to save" the lost, for the same reasons that its great head and founder worked, viz., "The love of God constraining." "God so loved the world that he sent his only begotten Son." So Christians must so love the world that they will send their sons and daughters out into it; not to make money or to get fame, but save the souls therein.

Statistics show that the working classes in our rural districts are fairly supplied with the appliances for Christian worship. It is when we come to cities and large gatherings of humanity that the great want becomes appalling. In these crowded masses we find indifference, doubt, sin, and infidelity, seething, festering, and killing its thousands; breeding a miasma, whose spreading fumes of death sweep our fair land, foreshadowing a moral pestilence, the depth and horror of which no man can prophesy.

As we seek to find out why this is the case in cities, I think it will appear that by far a larger proportion of the churches, especially of Protestants, are built by money, for money, and run by the dictates of money for the so-called upper classes. In a large city where I happened to be acquainted the town is divided into north and south by its principal street. In the southern portion live the middle and poorer classes, at least two-thirds of the city's population, and yet the other one-third (where wealth lives) have three-fourths of the churches. Is it not true in all of our cities that so soon as the wealth leaves any portion thereof to be packed with poorer people, that this is the signal for the Churches to "move up town?" Do we not find the crowded centers of cities where all manner of vice revels by night and by day are, as a rule, sadly wanting in church accommodations and facilities for Christian work? Does it not look on the surface to a casual, but honest observer, as if the churches were more the social club-houses of the "well-to-do" than God's mighty hospital sent into this world of dying souls? Those who have had experience going in and out among this neglected class (and I speak as one of them) know that this being left to their fate by the wealthier members of the community embitters the left ones, and causes them to doubt the truth of a religion so manifestly antagonistic to the principles of its Founder as are the fashionable, self-indulgent congregations. Seeing Churches, ministers, and all run by the rich, and for the rich, frequently breeds in the mind of the "laboring and heavy laden" a contempt for every thing calling itself religion. Whenever the professors of Christianity show by their lives that they care more for the "purple and fine linen and sumptuous living" of "Dives" than for the sorrows and sores of a "Lazarus," then that Christianity (falsely so called) loses its power to "leaven the lump;" that salt is not far from being ready to be "trodden under the foot of men." But surely no amount of this selfishness on the part of the well-to-do, or shameful neglect on the part of their "hirelings," who care not for the sheep "because they are hirelings," ought for one moment to dishearten any loyal-hearted and true man from going forward to possess the mighty realities held out by the unfailing promises of the living God (the mighty Father of Humanity) to all who "seek, ask, and knock." "Whosoever will, let him come and drink of the water of life," is the call of God to every child of man. I am bold to say that if the middle classes do not have the pure "Gospel" it is their own fault. That the rich have a duty to perform in this matter, and that it is of vast importance, I would not for one moment hide. But that

the "bread-winners" have the men, the courage, the brains; in short, the very best materials for building and maintaining the most substantial, pure, and satisfactory congregations I also know, and I would keep this truth ever before them in all its glorious reality, leading, as did the star of Bethlehem, the wise to hail and own the Savior in humble, joyous, and liberal adoration.

When the old Roman Empire was rotten and ready to fall from the corruptions and abuses of the upper circles, it was then that "the Caesar" appeared, and by throwing himself into the life and vigor of the middle classes, taking the side of the people against the patricians, brought new life and vigor in that sent the State on triumphant for centuries after. And so it has pleased God to consider the middle classes, as it were, the great bosom of humanity, wherein beats its hope of life. From this class generally come earth's mighty reformers. I know it is human, in looking for leaders, to seek for "Sauls that are head and shoulders *above* the people," but I know likewise that it is *divine*, and that God seeks for David's "*men from among the people*," to do what Sauls can never do—fight the battles for men, and press their possessions to the uttermost borders of the promised land. In the days of Jesus "the common people heard him gladly," and as his ministers become like him the great toiling classes will hear them gladly.

How shall we reach them, do you say? Why, reach them. Earnestness, intense earnestness, fired by the love of God, is the great secret; consuming earnestness, that will not sit for years, calculating how to be charitable without charity, Christian without Christ, nor how to serve Jesus and our fellow-men without self-denial, or how to become heroic without sacrifice. Such calculators, and the spirit by which they are born, can never do the mighty work of God, nor become heroic enough to march shoulder to shoulder with the martyred saints and crucified One on to the glorious victory of life over death, heaven over hell. If money lovers want to know how to keep their hoarded gold and yet pose as benefactors of men, I answer that the Book of God gives no receipt for such a thing. Yea, if they want to know how they can leaven the mass with enough religious principle to keep down "communism" without spending and being spent in the cause of humanity, I say I find no direction for such results. I do hear something about eagles gathering wherever there is a carcass; and as I sweep my vision back down the ages, I see grouped on the historic page the fearful verifications of this principle. By the mighty economy of God, no aggregation of carcasses in the affairs of men or nations or races has yet escaped the terrible scavengers of a righteous Judge. Know, O selfish men, that the living God would not send his Son into this world to die on the cross simply to guard your greed-gotten gold. Know further, that selfishness is the *mother of lawlessness* in all its hydra monstrosity.

But it is well to give a few general thoughts that may aid any desiring to make the battle strong for the "common people." In our large cities we should build large churches for the working people, so as to make it possible for each congregation not only to be self-supporting but to command the time and leadership of the best men, as well as become centers of propagation. A little church, seating, say three hundred, must forever be a beggar so long as it is filled by the middle class. If every

seat is filled, and each person gave ten cents, you would have but thirty dollars a week, and this will not support you; but make your church hold one thousand, and you would have one hundred dollars weekly, this at once would carry you forward and enable you to have two ministers, your second man simply costing his salary, for all church expenses come out of the first man's gatherings. Now, two men, by dividing the preaching, get twice the time each for visiting, and so we get four times the parochial work for about one fourth more expense. This kind of work is just such as our truest and strongest men delight to do, they are bound to spend life where it will count most, and I know of no openings greater than such as this in a Christian country.

2d. I believe much more of the skepticism and infidelity than we dream arises from the want of systematic instruction in our Sunday-schools. It often happens that when a child comes into the school he is chained like a galley slave to an incompetent teacher, and kept there until every hope of advancement or proficiency is as completely crushed out by the black ignorance, cold indifference, or heartless uncongeniality of the teacher, and the young life made as hopeless towards God as the most enthusiastic nihilist could wish, with imminent danger of implanting the bitterest hate that life can know against the system that has crushed its aspirations with a death as sure, if not as intentional, as a Juggernaut. I would at once set to work to remedy this by grading the school. Of course this grading must be largely regulated by the material in the school. As a general rule, I would have about ten grades, with a year's instruction for each, placing the best teacher available with two of the most faithful assistants possible over each grade. This would insure a teacher present at every assembling of the class. At stated times I would have examinations, making the standard of requirement sufficiently high to command fair application on the scholar's part, but not so high as to discourage any honest student. Those attaining the required standard should be advanced to the next higher grade, just as in our public school system. I would let the weekly recitations count at least one-half towards the standard. This gives to every scholar a life with a future in the school, and varied by contact with ten of the best and truest minds your Church can command, and warms it by the burning faith of ten believing hearts. If there is any strength and grace in your Church, it will be brought to bear on the life of every scholar at some point in the course to quicken the aspirations of his heart, and at the same time recognize and reward all his good attainments with a promotion at once comprehensible to him and which we know is appreciated by every healthy human spirit. This system, wisely and faithfully followed out, would take more hopelessness out of the life of childhood, destroy more roots of unbelief, and inspire more lives with hope and courage Godward, than any one thing we can do. A careful study of the wreck, hopelessness, and ruin wrought by our present cruel way of doing is enough to fill any true Christian bosom with horror and arouse every power into relentless action until this Moloch of faith, knowledge, hope, and love is taken forever away and our children let live.

Thus briefly have I attempted to outline some of the dangers, hopes, powers, and duties of the "bread-winners." Now, as ever, this class forms the hope of the world. From them, as ever, must come the reformers and

saviors of the ages and the hopes of the people. To them we must look for bread for the souls ■ well as the bodies of men; when God said, "In the sweat of thy face shalt thou eat bread," he gave the decree that places the life of the human race in the hands of *honest toilers*. When Christianity dies out from these, woe is the earth. When there can be found no shepherds near Bethlehem; no fishermen along the shores of Galilee; no tent-makers in Corinth; no vast multitudes with faith-lit eyes and love-glowing hearts pressing on nearer and nearer to the sacred Carpenter of Nazareth, resting their laboring and heavy-laden souls on his bosom; then let the recording angel write "Ichabod" over every hope of humanity, for the glory will have departed.

SUNDAY-SCHOOL MISSION WORK.

REV. A. F. SCHAUFFLER,

New York.

I REGRET exceedingly, this afternoon, that I come before you without a paper. I had the alternative of not coming at all or coming without ■ paper, for my work pressed so exceedingly that it was physically impossible for me to write out my address. I trust that I have not come here, however, without material which may contribute, in some small degree, to the deliberations of this convention.

When we come to Sunday-school work we come to the work lauded by all, but under-estimated by many. When you say "Sunday-school," to the minds of a great many people you are saying "little children." Their conception of the Sunday-school is that of ■ school which deals largely with those who are under fourteen years of age. And yet when you say "Sunday-school," you speak of that which to-day is enlisting the sympathy and is calling for the labor of the very best part of the Church of God to-day. Pick me out from any given Church the Sunday-school workers, and I will present you the bone and sinews of the Church spiritually; not that there are not workers in the Church who do not belong to the Sunday-school, but that, after all, the very core and pitch and kernel of the Church is that part of the Church which is actively engaged in Sunday-school work. I claim that there is no work in the United States, whether it be political, social, or educational, that calls forth so large ■ portion of the intelligent and consecrated part of our community as does this Sunday-school work. More than six years ago there was an International Sunday-school Convention held at Atlanta, in Georgia, far away from the Eastern centers of population. From all over the land there were 500 delegates sent there, and of the 500 delegates, 436 answered present to the roll-call. Remember that these delegates had the privilege of paying their own expenses, both on the road and while they were there; remember that these delegates had nothing to gain for themselves, of political renown or of social advancement; remember that they were very largely business men, who, in their various spheres, were exceedingly occupied; and yet those persons were the ones who found the time and were willing to spend the money to attend the convention, though far from the

centers of the Union. I say that there is not a political enterprise in this country that would draw 436 out of 500 delegates to that distance without offices in view.

I believe, in the second place, that there is no scientific interest that would draw so large a number of busy men to such a distance, at such an expense, unless there were something to be gained other than the advancement of scientific truth. It was my privilege to be at the convention in Toronto three years after that, and at the convention in Louisville last year, and the same thing was true.

Now, this shows that the Sunday-school work is very near the heart of the Church, and enlists very largely the earnest sympathy of the aggressive workers, the best workers in the Church. It is my privilege to go very often to conventions, both in States and in counties, and there are no more enthusiastic meetings, there are no meetings with more of grace and true devotion to the Master's cause, than these. Therefore we do well, at a convention like this, to look into the character of the Sunday-school work, and to see what its actualities and its potentialities are. When Michael Angelo was preparing the renowned statue of David, which stands to-day near the Pitti gallery, in Florence, a friend visited him about the time that the statue was nearing completion, and admired its beauty. Some months after that friend paid a second visit to the great sculptor, and found him still working on this statue. Surprised, he said: "What have you been doing all these months with that statue? It was well-nigh perfect when I saw it before." "O," says the sculptor, "I have changed a little its cast of countenance; I have made a slight alteration in the glance of the eye, and little things here and there." "Well," says the friend, "but these are all trifles." "Yes," says Michael Angelo, "they are trifles, but while trifles make perfection, perfection is no trifle." In our Sunday-school work we shall find, I think, that it is the trifles which make our work perfect, but that perfect work is by no means a trifle. And it is to some of these trifles that I desire, this afternoon, to call your very special attention. Before I do this let me, however, remind you of the statement of one of the speakers this morning, that there are, in the Sunday-schools of the United States some seven millions of scholars and about one million teachers. When we grasp this fact we are amazed at first with the significance of the fact, yet when we grasp the fact from another side, we are surprised at the paucity of the results. For I do firmly believe that it can be demonstrated that the majority of our Church members in the Church army, to which our attention was this morning called, come from the ranks of our Sunday-school; it is the Sunday-school which has recruited the Church, so that the Church has kept ahead of the increase in population in its percentage of growth. I believe that would explain very largely why the Church has grown so enormously in this present century. Brethren, I heard some of our members here criticising the statement this morning that the Church population had increased enormously. That statement, I believe, is literally true, however, and I believe it can be demonstrated along almost any line of investigation. Let me remind you of one or two facts that have been culled from the condition of affairs in the beginning of this century. In 1802, of the students connected with our various colleges in New England, but few were professing Christians. In Bowdoin College, about that time, there was but one member of the Church

in the whole college. Weigh that fact. Ponder over it. The president of Williams College, at about the same date, affirmed that they had one Church member in their college; not another one there. The fact is that at the beginning of this century pantheism and French revolutionary atheism were spread far and wide over this land of ours, and there were fewer Church members to the population than to-day, in spite of the homogeneous population of those days. I have records of a Church in which I served, which was a self-supporting, thoroughly respectable, and reputable Church, in which, through the first decade of this century, only two members joined the Church on confession of faith. During the second decade only eleven members joined on profession of their faith. In the third decade, only four, or seventeen in thirty years. It was not until in the fourth decade, about the year 1837, that there was any considerable accession of Church members on profession of their faith; and in the year 1867 there were more joined on profession of their faith than in the first three decades of the century. Now, these are simply isolated facts, which, however, bear out the figures of this morning, and showing that we do not exaggerate when we say that the Church has grown in its membership more rapidly than the population; and when we remember that this is in spite of the enormous influx of foreigners in our midst, it surely is a fact which ought to encourage us and stimulate us to further work.

Now, notwithstanding all this, we still ask, in view of the seven million scholars, where are the results from our Sunday-schools? They are still inadequate when compared with the amount of work which is bestowed upon this part of Christian labor.

My effort this afternoon will be to strive to show some of the mistakes which I find permeate this work, and emasculate it in its potential, aggressive power. I shall have to speak to you experimentally, and hope you will pardon me if, at any time, I seem to talk too much about that which it has been my privilege to help along, because I speak better of this which I have seen and my hands have handled of the work.

I have been, now, for twelve years in one place in New York City, in a ward that is almost entirely made up of foreigners, or those born of foreign parents. There are about 110,000 people in our one ward, and the great preponderance of them are German. When I say "German," you will realize that they come to us from a State Church where they must be baptized, where they must be confirmed, where they must partake of the Lord's-supper, if they are to be respectable members of the community. Passing, then, from the bondage of the State Church to the freedom of a free country, they adhere, in a measure, to the form, but have little of the substance, of godliness, so that, as a matter of fact, the Germans in our ward are non-church-goers. Therefore, parental influence in the handling of the scholars and Sunday-school is lacking largely, and sometimes we have, not to supplement, but to counteract, home influence, home influence being solidly, in many cases, against the Sunday-school and the work it endeavors to do. Given, now, a Sunday-school at the beginning of those twelve years where two per cent of the school were members of that mission Church, and that same Sunday-school to-day, where twenty-nine per cent are members of that same mission Church (in each case excluding the primary class), and ask the question, What has produced the change? Take again the same school from another stand-point. Ten years ago the school gave,

in sum total of its gifts, \$202. To-day that same school, no richer now than then, gives \$900 per annum. Ten years ago that school drew its teachers almost entirely from other Churches, who sent down volunteers to teach our children. To-day that school has fifty teachers of its own, from the artisan class, the strictly tenement house class, that have been prepared and are doing the work which others, ten years ago, were doing for them. Ten years ago the Church's largest gift was \$198; this year the Church's gift will exceed \$2,000. Ten years ago the teachers gave nothing toward the support of the school; this year they gave \$500. So that, massing the offerings ten years ago, of the Church and Sunday-school, and there were exactly \$400; this year we shall strike about \$3,500. Now, these are two extremes, showing the state of affairs ten years ago and now. Look on that picture, and then, on this. And the question that I shall strive to answer this afternoon is, How were these increased results attained?

Let me here say that I believe these results can be attained by any one who chooses to put into operation the same machinery which we have employed, for the same Divine Spirit stands as ready to bless workers here in Cincinnati as in New York, or any of our large centers. Let me say, in the next place, that I thoroughly believe that it makes no difference whatever what population you strike (provided it be not a Roman Catholic population)—whether it be a German, a French, or a Bohemian population—so long as they are nominally Protestant. And let me further say that it seems to me it makes no difference at all what class you strike, whether the higher, middle, or lower class, provided the machinery is put into operation. I believe that, under the Divine Spirit, the results will be very largely the same.

Now, the first point that is to be reached in any mission school that is not doing its work well is to discover what the weakness is. What is the disease that is preventing the school from reaching mature growth? Until you know the disease you never will know the cure. In most city mission Sunday-schools the disease that is killing the school, or preventing it from reaping a harvest, is the disease of vagrancy. Scholars come and go. There is no tarrying. They are like the man who sings,

"I'm a pilgrim and I'm a stranger;
I can tarry, I can tarry but a night."

And their song is,

"I can tarry, I can tarry but a couple of Sundays;
Then I will go on to some other school, and
see what they have got."

[Laughter.]

Now, most of the schools won't believe this. They say, "No, that is not the case with us;" yet I suspect that nine mission schools out of ten are losing an enormous per cent of their scholars per annum; that there is no abiding constancy on the part of the scholars; the scholars go before you have had a chance to impress divine truth upon them with saving effect; they have gone to some other school; they are vagrants. Now, let me ask you how much could your public schools accomplish if their scholars were vagrants?—if they had their scholars, on an average, five or six weeks, and then they passed on to some other school for a time, and then to no school for a time? They would accomplish nothing. That is the disease that is killing many of our mission schools to-day.

Well, we discovered the disease in our work, and began at once to

tabulate the school. We found out how many scholars tarried with us, and, although our school was no worse than a great many mission schools in New York at that time, we discovered, to our great amazement, that not less than sixty-eight per cent per annum of our scholars were simply drifting to and fro. The result was what? We had a school that had been in operation fifteen years, and yet there were only two per cent that were members of our Church.

REV. DR. STURTEVANT:—How old was the Church when you began?

REV. DR. SCHAUFFLER:—When I took charge the Church was about four years old, but the Sunday-school had been there for fifteen years. When we discovered that vagrancy was the disease that was killing us we immediately put methods into operation calculated to hold our scholars there. And the first thing that we did was to make it hard to get into that school. There had been no system, no gradation of the scholars. If there was an application to come into the school, it was granted at once, and the scholar received into the school, whether he came for loaves and fishes, fun, or any thing else. It was easy to get in, and the result was it was easy to get out. The doors swung both ways with like facility, chiefly outward, however. As I said, the first thing we did was to make it hard to get in. We resolved that we would take no scholars on Sabbath day, to begin with. It makes a great deal of trouble for the teachers, creates disorder in the house, and interrupts the progress of the exercises. The result of that was that as soon as we made it hard to get in the scholars became anxious to get in. While it was easy they did not care much about it. As soon as you raise barriers about an institution, and say, "You shall not come in unless we want you to come in," you excite in them a marked desire to get in. That is human nature. As soon as you exhort men and women to attend a free show, they conclude that it is not very much of a show, any how; but as soon as you give any thing worth the while, and say, "No, you have got to have a special passport before you can enter," then the people will endeavor to get in. We prepared a parents' application form. If a scholar came on Sunday we simply sent him home with a ticket, saying: "My dear scholar,—We can not receive you on the Sabbath day. If your father or mother want you to come to this school, ask them to fill out this certificate and sign it, and send to me on Saturday. If the certificate for this application is right, we will accept you. If it is not, we will not." That raised a great desire on the part of the scholars, and the result of it was that, whereas before that system we had to invite them, and canvass the ward to get them in, since this system has been adopted we simply have sat still, and received their applications in such numbers that we have been forced to refuse many. This year we shall refuse between three and four hundred scholars making individual application. And, brethren, my word for it, you can fill your roll with worthy children in any large city, provided you raise the barriers outside, and make things inside attractive enough, so they shall desire to come. There is no difficulty in our cities. Only raise your standard, and they will come. I would guarantee that I would go into any one of the large cities and repeat the same thing, with a certainty that the same results would follow, because human nature is always the same.

Now, when our school began to become stable in its membership, we began to get the scholars under the influences of God's Word, and it was

not long before God's Spirit rewarded those labors, and we began to have the conversions that before were like angels' visits, few and far between. It was not many years before our boys who were fourteen years of age began to grow to eighteen years of age, and the girls we had known from fifteen began to be nineteen and twenty years of age, and they were converted and brought into the Church. Then they were, by judicious effort, trained with a view of supplying the places of those teachers who came as volunteers from other Churches, so that whenever there was a chance to put into the place of a volunteer one of our own people we did so, and so steadfastly filled up here and there as fast as we could prepare the material from our own membership. The result of that has been, as I have told you, that to-day we have fifty teachers from our own school, and they are as good teachers for our purposes as any that are available on Manhattan Island.

Now, when mission schools are dependent upon the mother Church for teachers, they usually have what they call a vacation. They labor to build up for the nine months, and then they are scattered and broken to pieces during the remaining three months; whereas, when we have our own material, we can and do have our fifty-two Sunday-school sessions a year. And then the teachers are more closely identified with the school, and we may cultivate an allegiance and loyalty to which we could not otherwise attain. We have our school do just the same amount of work in the Summer time, and we never think of going into general session, as nearly every mission school used to do. Our school runs through the hottest months of Summer nearly as well as during the month just before Christmas. It never becomes plethoric by reason of the near approach of Christmas. There are many schools which attain to aldermanic proportions just prior to the advent of the holidays, and directly after they more nearly resemble Mr. Tanner after his fast of forty days and forty nights. They are very emaciated. [Laughter.] Keep the school busily engaged, and it is powerful for spiritual results.

And in the Church we have got to work in the same way. There were two Church officers there when I took charge. They were Church officers in name. They were remarkable men—remarkable, that is to say, for unfitness rather than for fitness for their positions. I at once began to cast about for others to fill their places. With this end in view I began to train young men of seventeen or eighteen years of age to serve the Church, and soon we elected two "junior" officers. They were called "junior" because of their youth and lest their pride should be fostered. As the years went by, however, their increasing age rendered this term "junior" useless, and it was dropped. Now we have a board of ten Church officers, who govern the Church wisely and well.

Our Church officers do more than that. They visit amongst the people. We have got our Church divided into sections, and each Church officer has charge of a section, and is responsible for that. They also do a good deal of visiting. It is not on paper; it is actual work. They assist me in looking after the Church membership, and thus the Church governs itself, watches for its own members, strives to bring those that backslide back again to the fold. Now, of course, you will understand all this was not just started up at once into full operation. It started some years ago, and is being kept up. We have got fired up, and we never let the fires go

out. "Why," says one, "I should not venture to use so much fire and machinery, for fear the boilers might burst." No, sir; I don't think the Church need have any fears of that. The trouble with many Churches is that they get the fires up under their boilers, and the Church and the Sunday-school run well for a time, and then they begin to allow the fires to die out, and the machine slackens and slackens. It moves slowly for a time, and then stops, and they say, "O, it didn't work, somehow or other." [Laughter.] Now, we have tried to keep the fire up, and never slacken; and both in Winter and in Summer our teachers and officers stay there and work, and we have kept them at work, as far as was possible for us, steadfastly year in and year out, for our fire has never gone out. And the result in our Sunday-schools has been that conversions followed along in swift succession, and every department began to be filled up, and whereas, in our school there used to be many in the primaries and a few in the intermediates, but no juniors and no seniors in the school, to-day about one-third of the school is above the average of senior material, over eighteen years of age.

Next the financial question came to our attention. We looked around to see who were the best financiers in school and Church work. In the Fourteenth Street Presbyterian Sunday-school, corner of Fourteenth Street and Second Avenue, they are doing a mighty work financially. The minutes of that school show an average attendance of about 236 during the year, and for many years it has not fallen below a thousand dollars a year in its offerings, or over \$3.50 per head. If all the schools in the United States did that, they would have to-day about \$30,000,000. I know that is a big figure, but it is about correct, I think. What they are actually doing you may get proportionally by the financial result. We adopted the Fourteenth Street system, and the result was our school, financially, began to rise steadily, not in their ability to give—that they had before, though they were mission scholars—but in their willingness to give. I tell you, the common people can support their Churches just exactly as well as you and I can, if they have a mind to, but the trouble is they have not a mind to, for they have not been educated to do it. Formerly we had hard work to gather up about \$202. Under the new system we have reached \$934 in one year, this year about \$900—I don't know just exactly how much. We put the same methods into operation in the Church, and whereas at first we only raised \$198, by the steady giving, under the system inaugurated, it will come to \$2,000 a year on the part of the Church, besides what the teachers had given to the support of the school.

Of course all this is only the result of steadfast well-doing. We decided, first, that it shall be hard to get into the school; second, that the scholar shall be individually handled when he is in the school; and, third, that it shall be mighty hard to get out of the school. We have simply grown them right up into the Church, so that to-day we have twenty-nine per cent of the school, excluding the primaries, who are members of the Church. Our membership is slowly but steadily increasing. I don't know how far that thing can grow, but we don't care how far it grows, even until we have reached 100 per cent.

Now, this was done in a German ward. It can be done in any ward in this city, if you put in operation the proper machinery, and if you will

have your plans laid beforehand, and put forth effort. There will be some difficulties you will have to meet, and it will be pretty hard sometimes to secure harmonious co-operation. You must lead your workers so they will follow your lead; not lead them too fast, and yet not lead them too slow. Sanctified common sense—that's the amount of it. Sanctified common sense put to this work will guarantee success always, because God's spirit always uses the fullest sanctified common sense, everywhere. And the reason why some schools reap large blessings, and some others none, is because some schools do n't use common sense, and other schools do. The Lord is willing to bless every farmer's work, but if the farmer does not plow he will have nothing, or if he does his planting and reaping badly, he will have a bad harvest. The same circumstances will bring the same blessings always, provided we prepare for it, and are then willing to use the opportunities and utilize what we receive.

Now, somebody says, How about these details? I do n't want to weary you with details. Details are wearisome; but still there are some little details I do want to tell you.

The first thing for a Sunday-school is to have order and punctuality, and after that undivided application; and there must be system. I went once into a church, and inquired, "When does Sunday-school begin?" Some one said, "About two o'clock." Well, I wanted to see what "about two o'clock" meant; so I watched. About a quarter after two o'clock the superintendent came in and began to look around. You need not tell me any thing more about that school. You can't tell me any thing cheering about it. It is impossible to successfully conduct a school in that manner.

Your schools must be properly graded if you would hold your scholars. Have such grades as intelligence indicates. When your rules of gradation come in contact with spiritual rules, let the spiritual rules override the others; but have a regular gradation, and look after and care for every individual scholar as though he were the king himself, and make him feel that he is of some value. That is, if a boy comes to school, I don't care who he is, whether he can read or can not read, let him have his book all to himself, and if he holds it upside down, change it back. And try to have them all sing. If we see a boy with a book who is not singing, we say, "John, why don't you sing? You have got a book to sing from." If John has got no book, of course you can't make John sing, because he will say, "I ain't got no book." [Laughter.] All these little things are what make perfection. The scholars should be held to perfect order during the devotional exercises. In our school, for example, you will not see a person move while we worship, nor a soul come in while we worship. Nothing is done while we worship but to worship; that is all. People who come to our school say, "Is this a real mission Sunday-school?" Yes, it is. If you give the scholars half a chance, they would be right up in a minute, but we don't care to give them that half chance. They appreciate your love, and the result always will be that they want to come to your school, and love the school, and stand loyal to it, and you can't entice them away. Another of our methods is this: I have a blank prepared that is given to every teacher, as follows: "Dear Brother,—The following members of your class are members of the Church also. Please watch over them with peculiar care, and as soon as you think that they need the pastor's ministration let me know at once." Every teacher is furnished, from time to time,

with these blanks, so that we may watch our Church members, and know their first inclination to backslide, and lead them gently, kindly along. People sometimes think that the Church is like an express train, where a man runs for the train, and when he gets aboard sits down, panting, and says, "Well, I got it, did n't I?" and then has nothing further to do. I tell you, the Church is not any thing of that kind. It is much more like the pilgrim represented by Bunyan. You have got to tramp every foot, through byways and hedges on either side, and you have got to watch these scholars while they are tramping through society and parental influences at home. These are all minor methods, you may say, but we must bear in mind that, while trifles make perfection, perfection is no trifle, and it is in the use of these minor methods that we make the scholars appreciate and love the school, and thus by degrees they grow up into the Church, and when they have done that they make valuable and faithful and intelligent workers. Now, do you know, in this Sunday-school work the most encouraging feature is the abiding nature of the work. Mr. Moody recently happened to visit one of the mission chapels in the same society in which I serve, and we had the whole ward canvassed from house to house, and we had tens of thousands of personal invitations issued, and we had three days' services, and after the evening services we would meet in the praise and inquiry room. It was a powerful success, and the result was three hundred names and addresses of inquirers. Those inquirers were then visited personally, every one of them, and where the response was, "No such person lives here," a second visitor was sent, to make sure there was no mistake. The result was that there were not fifty genuine cases—there were not fifty genuine cases, I say—as the result of that tremendous effort that we put forth. And yet I will venture to say that if you had put forth a similar amount of intelligent effort along purely Church lines, with the regular Church organization and Sunday-school organization, you would have had a better showing than that. In fact, the pastor tells me now that since Mr. Moody was there—and don't understand me as decrying Mr. Moody, for I am not—but since Mr. Moody was there, and they resumed their Church work, there have been more reliable inquirers than while Mr. Moody was there. Now, that is to me great encouragement. It shows to me that steadfast work, within real Church lines, mark you, and with sufficient of power behind it to make it intelligent and continuous, is bound to produce more satisfactory results than any of these efforts involving great momentary excitement, where people come from curiosity and other motives, or are drawn in by the strong current of excitement, and then drift out again as soon as you have done with it. Steady work is successful work. The longer I live the less I think of tent work, the less I think of Music Hall work, the less I think of theater work, the less I think of all these sporadic works, and the more I think of the Church of the living God getting to work, under a competent leadership, and with steadfastness and indomitable energy and perseverance, hammering and hammering away on the enormous mass of skepticism and incredulity and indifference. There you have larger results, there you have organized work, and have intelligent work; there is your Church organization, and there you have satisfactory results.

This Sunday-school work lies open to the Church. The children stand ready to be gathered in and instructed, and eventually enrolled in the

Church membership. It remains for the Church intelligently to organize and steadfastly carry forward the work, and stand by it; and, brethren, it can not be but we shall see great and glorious results from it in conversions and in growth in grace, and we then shall be bound to see Churches growing up out of these mission Sunday-schools wherever they are rightly planted and sustained. I believe the right arm of the Church is in this work, and I believe the right arm of the Lord will be made bare for our help when we use our right arm in the way in which the Lord has indicated that we can use it efficiently. [Great applause.]

EVANGELISTIC METHODS IN CITIES.

ISAAC ERRETT, LL. D.,

Editor of "The Christian Standard," Cincinnati, O.

I REGRET very much to interrupt the current of thought and interest in regard to Sunday-school work for any thing I may have to say here this afternoon. My absence from the city prevented my knowing the part assigned me here until Monday morning, and, of course, I have had no time to prepare such an address as I would like to deliver. I shall have to trust to the gentlemen coming after me for matured thought, and for the facts which I should have been glad to have gathered up, illustrative of evangelistic work. I may, perhaps, be able to do a little pioneer work for them in remarks that must necessarily be tentative and suggestive.

The subject, as announced in the program, has reference to the work of evangelization in our cities. It recognizes something peculiar and larger, something difficult, in the work in the cities over the country. And I am inclined to think that among the Churches generally there is a feeling of discouragement, of distrust, in regard to the efficacy of any such work in the cities, which ought to be overcome. We talk about the very great wickedness of our cities, and about the peculiar foreign population that is rushing in upon us every year at an enormous rate, and the great increase of irreverence and the desecration of the Sabbath, and all that. But remember, my brethren, that in the original evangelistic work, as recorded in the New Testament, the Spirit of the living God selected the cities always, and the largest and wickedest and most unpromising cities in the world, and these became the great centers of spiritual power for the kingdom of God. It was Jerusalem, it was Cæsarea, it was Antioch, it was Corinth, it was Philippi, it was Ephesus, it was Rome finally; and when, under divine inspiration and guidance, these great centers were sought from the very beginning, from the very planting of the mustard seed, with a view to the conquest of the world, we surely have no right to tremble or fear in following out the divine plan. And, whatever we may say of the wickedness of our cities, the wickedness of Cincinnati even, I think that, if truthfully portrayed, it would present us a great many shades lighter than those cities where the work was begun. [A member: "That's so."] A good deal lighter than Antioch, for instance, Dr. Beecher, or

Rome, or Corinth, or almost any of those ancient cities. And the heavens seemed to glory in a hand-to-hand contest with the mightiest powers of darkness, and struck right at those centers, and those strongholds of evil and mischief became the great centers of righteousness, of benevolence, and of all saving powers and energies. And if, when the preaching of the Gospel was an attack upon the very throne of imperialism, upon a system that was interwoven with all the social, political, and civil life of the empire, when it had that disadvantage, and gained its triumphs in the cities, we surely, in what we call a Christian land, and in our Christian population, however modified may be the use of the term, and with all the mighty heritage of eighteen hundred years in our favor, and with Christian morals and Christian life and thought in the very atmosphere that we are breathing, and with all our glorious freedom, and with our surroundings largely influenced by and impregnated with Christian thought and sentiment, should succeed in our city. I think so.

But then we are under some disadvantage. When you get away back there the Church was one; it was a unit in faith, in spirit, in work, and in aim; and we labor under the disadvantage of divided, somewhat alienated, certainly very scattered and dissipated, sympathies and energies and effort, and that places us at a very great disadvantage. "Inter-denominational" sounds very sweet and pretty from our stand-point, because we have been so abominably sectarianized; but I tell you, from the apostolic stand-point there was no need for such a term as "denominational" or "inter-denominational." And when I read what Jesus says, what he utters in words that just seem to drop tears of sympathy and love in his intercessory prayer: "I pray for all them that believe on me through their word, that they all may be one; that the world may believe that thou has sent me," I never expect to see the evangelization of the cities renewed in its original power and triumph until we get back to the unity of faith and spirit and the catholicity that marked the apostolic Church in those times. I don't look for the completest work by the Church and Gospel, in our own land or in any land in the world, until we get back there; and every thing like this, that leads step by step back to it, I delight in, and I feel very confident that the time will come when all who love the Lord Jesus Christ will rally to the cross, and glory in the name of Jesus, forgetful of every thing else; and then they will, like the ancient Churches, strive to know nothing save Jesus Christ and him crucified. Theology will be given to the schools, Church party walls will be abolished, the people will flock to the one Church of the living God, and, with one mind and heart, teaching and preaching Jesus Christ, we can shake the largest cities in this or in any other land, and rock the world with the might of the Christian plea, and with the majesty and almost omnipotence of the unity of faith, spirit, and action of the Apostolic Church.

Now, let me say this, in the second place—and I was exceedingly glad that Brother Schauffler preceded me, because these things overlap, and he said a great many things that save me the necessity of talking very much. In the second place, without talking about methods and means and plans and agencies, when you get back there to apostolic times, it was just simply a Church work, the Church of the living God, with such employment of machinery and such resort to expedients as circumstances justified in any special city. It was the Church, however, a Church full of life and a

Church of work. It was a wonderful thing, that conception of the Christian Church that was developed by the apostles, as we have it portrayed in the New Testament—a wonderful thing. I want to say two or three words, and to say them very carefully, but to say them very impressively, right here. We must get back to that Church idea if we hope ever to evangelize our cities. People of wealth will have their associations among themselves, and people of culture will affiliate, and people of science will, and people of commerce and the various business pursuits will, and there you may have your distinctions, and there you may be as select as you please, and choose your company to suit your tastes, and share in your enjoyments; but when you come to the Church of the living God you come to a new conception of society and brotherhood altogether [a voice, "Amen!"], where all these distinctions are utterly ignored, utterly ignored, and where we are, as the apostle says, "All one in Christ Jesus;" as Jesus said, "All ye are brethren;" where the slave became God's free-man, and where the master was God's slave; where the poor rejoiced in that he was exalted, and the rich rejoiced in that he was made low; where there was neither male nor female, and where the angel of mercy, dipping his pen in the fountain of redeeming blood, wrote the name of the family of God upon the brow of the rich man and of the poor man, upon the brow of the woman as upon the brow of the man, and where there were no poor, no rich, no masters, no slaves, no men, no women; these distinctions utterly lost sight of in the grand conception of the spiritual brotherhood, concerning which Jesus said, "Behold my mother and my brethren, for whosoever shall do the will of my Father who is in heaven, the same is my mother and sister and brother." Now, my friends, when we get that conception of the Christian Church that shall make our city Churches conform to those ideals of spiritual brotherhood and equality, then we shall not have Churches for the poor, nor for the rich, nor for special classes, nor for special advantages; there will be no patronizing of the poor, as a sort of favor, to get them to the place of worship, but all shall be animated with this inspiration of spiritual brotherhood, as members of the household of the living God, and our wealthy people will come to church in plain dress, and our poor people will not be ashamed to be found in even a coarse dress, and the service will all be arranged with special reference to the wants of our common humanity, and we shall have music for the million, and we shall have preaching that all can understand, and we shall have a social life and power that shall enable us to accomplish this great work of evangelization, through the Church, as we can never have in any other way.

Now, in the third place, I want to read two or three verses to you from the fourth chapter of Matthew: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from beyond Jordan." Do you want to find right methods of evangelization? Look at the methods of Jesus. "And seeing the

multitudes, he went up into a mountain; and when he was set his disciples came unto him, and he opened his mouth and taught them." Sometimes we talk about getting at the heart through the head, and that is right, too, from one stand-point; but it is quite as important a matter to understand that we have to reach the head through the heart, and that was Christ's way. He went at the heart first, and he reached people's heads through their hearts. He began with kindness, and sympathy, and tenderness, and compassion, and the healing of the poor, which won the hearts of the people, and then he opened his mouth and taught them when he had gathered about him the great multitudes. The outgoing of sympathy and humanity and love from the Church is its great converting power. Now, I know we do not have the same necessity for that our Lord found in Judæa in his ministry. Still, we do have a great deal of poverty, the relief of which would prepare the way for winning people to the Church if we were careful to catch the opportunity, and, while providing for the physical wants, at the same time reach the spiritual needs of the poor. "O," you may say, "we have poor-houses and associated charities." Yes, we have, and it is a good thing we have; but I tell you, after all, when you put a loaf of bread in a cold iron hand, and then a city official turns a crank and reaches out the loaf into the hand of the pauper, and says: "There, you miserable wretch you, there is a loaf of bread for you; if you want it, why eat it:" there is not very much winning power in that. I think that which is given in Christian sympathy and kindness and tenderness, and as the result of Christian effort and labor, even if it is not much, has a thousand times more converting power, for sympathy and love sweeten the bread that is offered; and I don't think we shall ever win as we ought upon the classes we want to reach excepting as we go at it in that spirit. It is not so much the giving of bread, but every house in Cincinnati ought to be visited by Christian people; there ought to be such an arrangement as that good, recognized Christian workers should go from house to house, with no house left, high or low. I am not speaking of the poor particularly, because there is another class more difficult to reach now. If we had our Churches so organized that each house was personally visited, and reports brought back to us as to the sick and the helpless and the weak and careless, so that there might be, not a mere spasm of fraternal interest, or benevolent emotion or impulse, but a regular ministry by the Church, I think we could, in Cincinnati, with all the disadvantages about us here, win upon that mass that is now entirely beyond the reach of the Churches, until all our Churches in the city would be thronged. I believe they could be reached through the heart, just as Jesus reached them, and that we would reap the advantages in the power of Christians and of our Churches to give.

"Well, now," you say, "how are we going to do that? Our ministers are overworked now." I believe they are, too. I think that the city pastorates bind a man down to about as much drudgery as he can stand, I don't care how strong he is; and I think very generally they are overworked. But, dear me! because it is not possible for the preachers to carry the whole city of Cincinnati on their shoulders, is there no way by which it can be accomplished? You talk about ministers. You read in the Bible of overseers, bishops, teachers, presbyters, and rulers, men whose

business was to oversee, not to do all the work themselves, but to see that every body did work, and go before them in the way, and show them the way, and train them in the way, and work up all the energies of the congregation. Now listen: Paul says, in writing to the Ephesians, that God gave apostles, evangelists, and pastors, teachers, and so on—for what? Not for the perfecting of the clergy. There are no clergy in the New Testament, excepting as it relates to the entire Church of the living God, and the presbyters were warned not to lord it over God's clergy, or heritage, and there is no such distinction as clergy and laity there, as we have in our modern classifications. For the perfection of saints in the work of ministry? No, not exactly that, though given thus in the common version. But it is really for the perfection of the saints in the work of ministering, though not really employed in the ministry of the Word; but in the work of the ministry of tables, or ministry of song, and so on; they had gifts which fitted them for the various kinds of work. There is ■ ministry of bread and ■ ministry of truth. Why should not they go hand in hand in our Church organizations, by having overseers and workers, and thus reach every person and every heart in this community regularly from month to month and year to year, until the rich fruitage of this would appear?

Then outside of that, again, for I must hurry along, and am merely suggesting, Dr. Gladden made ■ very important suggestion in the *Century* some months ago, in regard to some question of outside or individual Church work as to the care of the poor, in the way of popularizing amusements and entertainments that would draw the mass of the people away from inferior and corrupting amusements which they attend for want of better things. Some things that he suggested were, I remember, lectures, concerts, and a large variety of harmless, and even not only harmless, but profitable, entertainments, where the throngs of working people gather. Why can not we have that in our cities everywhere? Why could not our churches, even, be open evenings—that is, proper rooms in the Churches, with libraries filled with selected current literature, with refreshments, if you please, simple refreshments at cost, with rooms for conversation, with rooms for prayer-meeting, with rooms for reading and writing, both for the young ladies and the young gentlemen, who might also form themselves into a literary society, and for the entire people of the entire neighborhood to come and attend a lecture, or for conversation, reading, and so on; and it would put a stop to a great deal of the reading of improper books, and be a means of storing their minds with something useful and elevating. I do n't think every Church could do it, but I think many might, under a wise management, be thus opened, covering this entire community, which would furnish an inviting retreat of an evening for large numbers, who would otherwise visit objectionable places. And I would take this work in hand with a view not to any immediate results, but with a view to the fruitage to come surely hereafter, if conducted with wise, united action upon the part of all who are interested in the evangelization of our cities. I go in for work in the Church and through the Church as largely as possible. I think in this way we could gather the throngs into our places of worship, if, when they come there, every thing is properly arranged for their instruction and for their encouragement.

Now, just a few words upon one or two more points, and I am through

with my pioneer work on this question. I think that if we could not enlist our membership in our Churches to do the work I am speaking of, there is one thing we could do. We have a great many young men and women, and some older ones, in our Churches that are just dying for want of something to do. Many a high, benevolent aspiration is repressed by the conventionalities of Churches very largely, and they are timid. I think we have a strong host of them ready for duty, of really spiritual men and women, who, for barely what they could live on, would be glad to give up every thing else in this world and go forth. ["Amen," and applause.] I think we could get good men enlisted in it. I think that is really a practical thing, and could be accomplished, and let them come back from month to month and report; and I believe that, by systematic and proper effort in this line, we could work up a great, mighty work, like unto that of Christ when he was on earth, and the great multitudes came and still followed him, and then preachers might open their mouths and teach them, as He taught them. [Applause.]

Now, just one thing more I want to say, in concluding. I was going to say something about the hill-tops. I think, in the Summer time, we might go up on the hilltops and hold open-air meetings. Now, I tell you, I do n't fall in with a great deal that I hear said in regard to the desecration of the Sabbath. I do with some, but with much I do not. Take these people that never see a green thing the year around, living some of them, in these miserable alleys, some of them the year around never hearing the wild birds sing, never permitted to play upon the green sward or to pluck a flower, never getting a breath of the delicious fresh air, unless it be on an occasional Sunday, the only day when it is possible for them to get out; and, in the name of God, are they to be crushed down in the dust, and never have one hour when they can get out, with their children, where the pure air of heaven may fan their pale brows and penetrate and renovate their stifled lungs? Our inclined planes have made it possible for these poor families to get out to these hilltops on Sunday, and they will go, and that is one reason why it is so hard to get them into our city congregations. Let us go forth and have splendid Sunday morning services in the open air, have preaching, not tedious meetings at all, but lively, devotional Gospel meetings, with grand preaching, out where every ear can hear, and where the heart can be reached. Was it not along the plains, and away up on the mountain tops, and down by the river, and on the shore of the lake, where Jesus held his grand meetings? In the name of all that is good, are we better than our Master, that we can not go out, and, under the blue sky, on the green grass, talk to these dying crowds? And they will hear us better there than here.

And what I want to say, in conclusion, is this: We must not despair of humanity. Somehow or other the great God, looking down upon the world, as putrid as this world was when Christ came, saw something so dear in humanity, so dear to Him, that it appealed to his divine love, and he sends forth the Man of Nazareth, the Son of God. There is the estimate placed on our nature, in spite of its wretchedness, by the great Creator. When we talk about the wickedness and wrongs of man, we must remember what Dr. Young says: "His very crimes attest his dignity." When we see how great a sinner, we must stop and realize that a soul that can go down that way can come up likewise if started right, so that what

would seem nothing but ruin is a glorious nature whose value can not be estimated, and which will be as bright and glorious in God's love and in the service of righteousness as it has been the reverse in the service of evil. Human hearts can be reached, human lives can be spiritualized and elevated; the eternal arms may and can encompass the wretched and sinful and degraded of our race, if only we can bring Christ and them together.

Now, I have thrown out simply hints in regard to certain ways by which we can bring people into the Church, and by which I think we might more successfully prosecute the mighty work of the evangelization of our cities, and which, in the course of years, would bring to us a grand, precious harvest. [Applause.]

EVANGELISTIC METHODS IN THE PROTESTANT EPISCOPAL CHURCH.

I. NEWTON STANGER, D D.,
Cincinnati, Ohio.

My duty this evening is a very simple one. Though this is an "Inter-denominational Congress," in which denominational lines should be lost sight of, as far as possible, I have been asked to answer the question—"What is a mission, as known in the Protestant Episcopal Church?"

This Church is generally considered the most conservative, and confined most rigidly to set forms and rules of action in all her *regimen*, having very little sympathy with extraordinary and special methods, or aggressive work. Yet it is a rather significant fact that three of the churchmen who appear on this platform have for their topic, in one form or other, this very subject of evangelistic methods.

I am one who holds that this is not surprising, inasmuch as John Wesley and George Whitefield, two of the grandest missionaries that the world has known, were the natural productions, the legitimate children of their venerable holy mother—the Church of England. They were exceptional men, 't is true, with exceptional methods of preaching; men full of the Holy Ghost, who saw that imbedded in the very heart of the Book of Common Prayer, with all its rubrics and stated seasons, its holy offices and memorial days, its feasts and fasts of the Christian year, was this evangelistic mission idea.

The two sacred seasons that precede the great festivals of incarnation and resurrection, the advent, with the startling cry, "Awake thou that sleepest!" and Lent, with the solemn admonition, "Repent, for the kingdom of heaven is at hand," "Enter into thy closet and shut to thy door," not only involve, but express and set forth the evangelistic principle completely, and make room for its exercise; while the festival of St. Paul's conversion emphasizes even an instantaneous conversion in the boldest form.

A mission in the popular mind is associated with carrying the Gospel to the heathen afar off, or to our own frontier. But a parochial mis-

sion in the Protestant Episcopal Church is what others would call revival or special services—such evangelistic work ■ Mr. Moody has so wisely and successfully conducted of late years.

A missionary is one who, for the time being, superintends a mission and does the preaching—the evangelist.

In outlining a parochial mission I will not attempt to describe all the various forms which it has taken under different leaders at separate times, but will keep my eye on the main features of the Advent Mission now in progress in New York City. We will consider (1) its preparation, (2) its services, (3) its results.

The *preparation* for a mission, as for every great and serious work, should be most deliberately, carefully, and prayerfully made. Haste makes waste in all Christian work. We need to remember the Latin proverb, *festina lente*—hasten slowly—in preparing for a mission. Many revival efforts are abortive and barren, not that God is not ready to save men, but because the Church is not prepared to co-operate with God in the work.

The present mission in New York was projected and decided upon one year ago. The assistant bishop of New York, Dr. H. C. Potter, appointed a committee, which, in a circular, set forth no less than twenty burning reasons why a mission should be undertaken in the city. The result was that twenty-two of the Churches in different portions of the city resolved to organize for such a work. Correspondence was immediately opened with the prominent leaders in the great London Mission of 1884. The services of some of their most successful mission preachers were obtained, while preachers of power, from among our own clergy, both bishops and presbyters, were sought and engaged for the work. Even female teachers, who might work with and instruct women, were not forgotten.

In every parish competent committees were appointed to attend to every detail of printing and canvassing, while each pastor within his cure enlisted as far as possible the intelligent interest and co-operation of lay-helpers. It is reported that in the neighborhood of one small Church over four thousand personal calls were made. Individuals were used, the press was largely employed. Thousands of circulars, tracts, pastoral letters, and hand-bills, all bearing upon the coming mission, were called into existence—with a hymnal to be used. This printed matter was strewn broadcast in the most systematic manner. The attempt was made to place some of it in the hands of every voter, in the possession of every family and individual, without regard to race, nationality, or religion in all the vast wards of New York. And it is said the attempt was realized.

Never before were those vast numbers, who are scattered abroad in ■ large city, as sheep without shepherds, so fully reminded that they were not lost from the sight of Him who neither slumbers nor sleeps, nor forgotten by those to whom the great marching order had been given, "Go preach to every creature."

There was preparation of a different nature. Hundreds of prayers were offered by consecrated people and pastors. Every thing in the parish looked forward to the mission for months. Persons were chosen and trained for the work of the mission, that they might reach and teach more effectively. These were made fellow-helpers in the Gospel, for visitation, and in after-meetings.

The mission was preceded by a remarkable religious meeting of the clergy—a “quiet day.” They met apart by themselves in a suburban Church. The Lord’s-supper was administered, and then the day was given up to spiritual exercises, and searching, and edifying meditations and instruction. Under the leadership of a very strong, spiritually-minded leader, churchmen of every name, differing as widely as possible in many things, were melted down and fused together in one grand desire and purpose in Christ, and they arose from their knees and went forth to work more earnestly for souls than ever before. This might be called the Pentecost of the mission, where the brethren waited, as the disciples of old, in that upper room, until they were endued with power.

After this, on the eve of the mission, there was a similar meeting held in many of the parishes where the work was to begin, intended for the parish workers. They were refreshing and strengthening to many.

All that I have thus briefly outlined is but preparatory. We are now come to *The Mission Services*. The opening service is generally fixed to begin on Lord’s-day morning. The holy communion is celebrated in every parish. All the believers are brought by cords of love to contemplate the dying love of Jesus. This highest act of Christian worship is thus prominently used because of the spiritual power it represents, and the actual help it is to all who rightly and truly receive the same. I note that in nearly all the Churches where the mission is held provision is made for the celebration of the communion every day at an early hour. If it is true, as St. Paul said, speaking doubtless of this ordinance, “As oft as ye eat this bread and drink this cup, ye do *show forth*”—i. e., proclaim—the Lord’s death till he come, there would seem to be a propriety in its frequent and reverent celebration. Both preachers and people need to be kept very near the cross, and this dying Lamb of God, on such occasions. Is there any service that will do this more completely? There is, however, no cast-iron rule in this matter.

I will here give you the schedule of the services as arranged for one of the Churches, for Sunday and a week day, which will serve as an example:

Sunday, 8 A. M., Holy communion and address.

“ 11 “ Morning prayer and sermon.

“ 3 P. M., Short service and address to young.

“ 7½ “ Evening prayer, sermon, and after-meeting.

Monday, 8 A. M., Holy communion and address.

“ 11 “ Bible reading and 1st Epis. John.

“ 8 P. M., Service and sermon and after-meeting.

The morning service at 11 A. M. in all the parishes is short and followed by Bible reading and exposition intended to be edifying to Christians, especially, and to induce them to search the Scriptures. They are often closed by a season of silent prayer.

In the afternoon, at 3 o’clock, a short service is held for children; sometimes for boys, sometimes for girls only. Then especial services are held at this hour for men or for women only.

The service at 7.30 o’clock is *the* service of the day. It is the grand preaching service at which the great congregation is expected. And as a rule it is very simple. Two or three familiar hymns are sung to tunes that all know, and in a bright and hearty manner. Then two or three

short prayers or an abbreviated form of evening prayer is said, and the missionary speaks, mostly without manuscript. The preacher chooses those subjects which are fundamental, calculated to touch the heart, probe the conscience, and move the will of those who are living carelessly or without God. These preachers are well furnished, those who know books, men, their Bible, and, above all, God in Christ. They have a genuine thirst for souls—a burning desire to lead men to love and serve God. They aim at simplicity in telling the “Old, Old Story.” The missionary can not afford to forget this first principle, which many of us preachers so often lose sight of.

Day after day the same man speaks to those who come; day after day well chosen subjects, which have a proper relation to each other, are pressed home upon the hearts and consciences of men, and day after day earnest, importunate prayer is ascending, and the dull ears finally begin to hear, the sealed eyes begin to open, and at last, by God’s marvelous grace, a “new thing” happens to many a soul; new life is begotten in many a heart; old things pass away, and behold! all things become new. Reality in preaching is bound to bring reality in results upon men’s minds and lives.

After the evening sermon most of the English missionaries hold what is called the after-meeting. Others request those who desire to retire to the chapel or Sunday-school room for private consultation, while another class resort to cards, on which those moved to religious action or decision are requested to place their name and send it to the missionary. The after-meetings are informal, and free prayer is resorted to by the missionary. This, as many know, is not customary in the Episcopal Church in public services. Such in brief, with some modifications here and there, is a mission, when carefully organized in the Protestant Episcopal Church.

The *object* of such services is precisely that which other Christian bodies have used with more or less success since the days of Wesley. It seeks to quicken the life of the body, and to add to it such as shall be saved. But it is only right to state that these services are regarded as exceptional in their nature. They are not meant to supplant or take the place of other more formal methods in our Christian work and life. It is the exception to them which proves their necessity. And it would be a disaster if the exception were to become the rule.

We all recognize that the orderly and regular services are needed; that our stated seasons in the Christian year, and our methods of nurture from childhood to old age are demanded. We do not abate one jot or tittle of their importance. Rather, having them, we need the mission to supplement their order. As in nature the storm is used to clarify the atmosphere, the hurricane sweeps down upon the ocean and lashes it into purity and life, so in the religious and moral world we seem to need like phenomena. Our tendency is to settle back into ruts, to fall asleep, to become satisfied with mere form or mediocrity in things spiritual, and the mission comes into the parish with an arousing cry, an unusual effort, and startles the indifferent and arouses the slumbering with its new voice and its novel methods. They are more effective because they are new and exceptional. Hence, the mission had better be conducted in chief by another than the pastor, but one with whom he can sympathize, and with whom he may walk and join both hands and heart.

It is but just to say the mission is not regarded by its most enthusiastic promoters and advocates as a panacea for all the ills that beset modern Christianity; it is not believed that it will regain, as a whole, that vast portion of our population which lies beyond the influence of the Church. But we do humbly hold that it is *one* method, an important method, of reaching and gaining some souls for Christ; one means of arousing torpid consciences, found oftentimes within the Church, who only "see men as trees walking." Many such are Gospel-hardened, and need another touch from the divine Master before they will come to full-orbed, clear vision. The mission often reaches and blesses such.

The results of these special efforts in the Protestant Episcopal Church, when they have been conducted wisely and with true, strong leadership, have been great, and of the best character. The late Archbishop Tait, and many of the highest dignitaries and rectors in the establishment, are the warm patrons of the work. Some of the bishops are ardent and successful missionaries. The same is proving true in our own country, and it is safe to say that it promises now to become one of the recognized methods of evangelization. Several bishops are to-day acting as evangelists in New York.

And why not? *Who* was a more ardent evangelist than Jesus? Who was so scrupulous and faithful in synagogue or temple at the hour of prayer? and yet who so completely illustrates to us the *preacher*, the *messenger* in the highways and hedges, where he went compelling men to come to God? Who went *for* men and *to* men as the Christ? What was the great Paul but a great missionary? Those services at Lystra and Philippi and Corinth were missions; especial efforts to bring men to Christ.

The advocates of these methods hold that they are: 1. Scriptural; 2. They are apostolic; and, 3. They conform to the dictates of reason and sanctified common sense.

The mission here referred to has now become a fact of history, and before all or many of the results can be estimated but one voice is heard. It is pronounced from every quarter as beneficial. The observed results are a quickened Church, and converted souls in every Church where the mission was held. The noonday services for men only, held in Old Trinity, at the head of Wall Street, are regarded as wonderful. Many who were doubtful have become firm believers in the mission as a helpful method in Church and parish work.

EVANGELISTIC METHODS.

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THE evangelist of the Old Testament, Isaiah, covers the whole subject under discussion at this Congress in his first chapter. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers. . . . Give ear unto the law of our God, ye peo-

ple. . . . Come now, and let us reason together; . . . though your sins be as scarlet, they shall be as white as snow." We are dealing with no new problems.

The exaggeration of evil in our modern city, as something new, and the exaggeration of the results of evangelistic work, are twin children of the evil one. They hinder mightily the work of God. It is no discovery of modern sociology that the city menaces our civilization. There is absolutely nothing new in our metropolitan socialism, skepticism, drinking, congestion of wealth, political corruption, and crime. The aggravation of malign forces by their aggregation was a truth in Cæsar's day. Evil is like fire. The more you pack on the fuel the more fiercely it burns. Even good grain from the sweet fields, too closely and deeply heaped, heats and rots. God's own city, Jerusalem, became such a den of thieves and harlots that Christ wept over it. It was that city's insensibility to its own wickedness and danger that wrung those tears from Christ. Rome, when St. Paul entered it, half its people slaves, half the rest paupers, and the nobility luxuriously profligate, was the center of festering immorality. Sodom and Gomorrah, Babylon, and Nineveh, need only to be named to the synonyms of corruption. *Our* modern cities are not worse than those of modern Europe; and Paris and London were bad before New York and Cincinnati were cities.

Evangelistic methods likewise can not be essentially new. Nineveh heard Jonah's call to repentance. His method was street-preaching. Christ's tears did not end his work for Jerusalem. He, too, preached, in the way, in the temple, in the synagogue, on the slopes of Olivet, out of the fishing boats; anywhere and everywhere. "Repent ye, for the kingdom of God is at hand." He flung his blessed life away in his evangelistic effort. He rose again from the dead. He took his life again. He stimulated his apostles to the impossible work of evangelizing a doomed city. Titus destroyed Jerusalem; but a great multitude of the priests became obedient to the faith, and the faithless city, from the apostles' effort, became the cradle of the Christian Church. The Roman Church was started by the strangers in the imperial city, who had been converted at Jerusalem. St. Paul, taught from heaven by Christ, pushed on the work at Rome, preaching Christ from his prison, his own hired house. All the apostles caught the spirit and method of Christ, and went everywhere, like him, seeking to save the lost. The Master's words, "Go, preach the Gospel of the kingdom, make disciples," have driven evangelists forth over all mountains, against all forms of evil, in every city and place, through all the centuries since, heralding the good news of salvation.

It is a time-long war in which we are called to enlist. The evils of our modern cities are the evils of ancient cities—the evils of sin; and the evangelistic methods must be those of Christ and his Church. Our cities captured for Christ, and the nation is saved. With the increase of educational and commercial opportunities temptations increase, the young and old, from the field and the village, shadowed by the city walls, fall into the ways and do the deeds of darkness easily. The dreadful law of sin diminishes the proportionate number of Christians, and intensifies the power of evil. Hence, the need of intensifying the rescue work. At the citadel the fight is thickest and fiercest. We may not save all in our

cities. The city may be overthrown like Jerusalem, or saved like Nineveh. What if our own lives be flung away? We will only be treading the golden footprints of Jesus and his grandest disciples. To reach and rescue the perishing is the vital business of the Christian.

The evangelistic methods, I say, must be those of Christ and his Church. The mighty work of the world's regeneration Christ put his Church in this world to do. That is its mission. The Church has not accomplished this work simply because Christ's ministers and members have not felt and have not met their responsibilities to their brethren in the world. The evils are felt so sorely that voluntary efforts are constantly being made by zealous evangelists and reformers, who rush, without the army of Christ, into the unequal and hopeless fight. Victory will only come when organized and historic Christianity, roused to its duty, assumes its divine functions, and, inspired by the purpose of Jesus Christ, and armed with the full panoply of God's authority, it sweeps upon the powers of evil, entrenched in the cities, like the terrific storm that overwhelmed the Spanish Armada. I say this because it is fundamental; and men have been forgetting this divine Church idea. Since Christians have buried themselves with their own divisions and warrings, sect against sect, the word Church does not mean what it meant to St. Paul and the first Christians—what the Bible means by the Church of the living God. It is the kingdom of God, divinely organized by Christ and the apostles, that is charged with this tremendous business of the world's regeneration. The men of the world, lying in sin, have come to look upon these different denominations as so many societies or clubs; and they laugh at the idea of "the Church" having any authority to touch their lives with Christ's hand, or forbid their sin, with the "thou shalt not" of Sinai.

The Jewish Church was God's instrument of revelation and reformation—a type of the wider work of the Christian Church. This is the very body of Christ on earth, to carry on his saving work, as his agent militant against Satan. As Christ's body was a real organic structure, so must his Church be a reality, organized and visible, so that men can find it, enter it by the door of baptism, be cleansed by the blood that still flows from his pierced side, and become one with him in his life—working together with him for the salvation of others. The Church grew out of the cross of Christ, to carry the cleansing blood by its Christ-ordained faith, ministry, and sacrament, to the ends of the earth and time, for the healing of the nations. At the touch of this tree of life Roman slavery died; and masters received their slaves, like Onesimus, "no longer as a servant, but as a brother in Christ." So concubinage and heathen sensuality hid their brazen faces from the chaste presence of the purified daughters of the Church. The whole brood of imperial sins died as Christ marched his host through the cities of the Roman Empire, as the brood of the pythoness died under the shafts of the god of day. This ought to be the work and life of the Church to-day. Are all our bishops and ministers of every name, like Timothy, doing the work of evangelists? Where are the Church evangelists like the deacon, Philip in Samaria, like all the apostles, like Pantanus in India, Boniface in Germany, Otto in Pomerania, Valerius and Maternus in Belgic Gaul, St. Patrick in Ireland, and St. Columba and St. Augustine in Britain?

In the New Testament, and the writings of the early authorities of

the Church, these evangelists are described as sent out by the apostles first, and always by authority, Theodoret calling them apostles of the second rank. My plea is that the Church should revive this apostolic method for evangelizing the people, sending out and directing evangelists, and gathering and training the fruits they pluck. This was the mighty battle-ax the Church lifted in the beginning, at Christ's command, and with which she opened the way east and west for the advancing hosts that conquered the iron empire for the prince of peace, and enthroned Christ in the distant islands of the sea.

Let us lift again this battle-ax. It is the eleventh hour of the world's day. The Lord is making short work with the world. Upon the scroll of prophecy, all unrolled, we read the conclusion of the whole matter. The tramping of the millions along the broadways to destruction should beat upon the Church's conscience like the echoes of the judgment trump. O, Church of Christ, where are thy garnered sheaves, reaped from these ripened city fields? The Master is crying, "Why stand ye all the day idle?" O, for the fires and winds of a new Pentecost to blow and burn upon our stagnate brains and sterile hearts!

If we could begin to see the evils of our cities as Christ sees them our tears would start like his over Jerusalem; and like St. Paul we would warn and plead night and day. Such as we are, and knowing what we do, "If our hearts are made of penetrable stuff, if damning custom has not braced them so that they are proof and bulwark against sense," the evils we do know and see are enough to drive us all to the utmost self-sacrifice and highest heroism in rescue work.

I am well aware, from personal experience, that every evangelistic effort, from within the Church especially, will be met, as Christ's was, by the social indifferentists like Gallio, and by open enemies, the very bitterest from the Church itself, perchance from the evangelist's own household. The work will be called hopeless and fanatical. It will be decried as a passing spasm of excitement, and its certain failure prophesied. Christian men will coldly say, "It is of no use. The greater part of men are bound to go to the devil. Get out of the way. You can't stop them. Let them go." With Bishop Porter, "I brand all such words, no matter in what terms of complacent hopelessness they may be uttered, as treason against God, and slander against humanity." The task of washing the Black Sea of city life white, or putting life into the spiritual Dead Sea of our Sodoms and Gomorrahs, does look impossible to cold reason; but to faith's eyes it looks only like the solemn duty of the Church of God that must be done. God expects this of us. In our government municipal discipline, however admirable—and it might be a little better than it is in Cincinnati—is only a police power; and can only repress and punish the outward manifestations of evil. It can not even wash the Black Sea gray, and only roils the Dead Sea. Here, where the clack of tongues and the count of votes rule, the voters must be evangelized if our cities are to be safe.

Our only safeguard under popular government and universal suffrage is a Christianized people—"A government of the saints, by the saints, and for the saints in the Church of God." The healing of the nations flows only from the cross. The waters broke out in a colliery. Four hundred men were in peril below. Some rushed to the signal-wire to give

warning. To their horror they found it had been parted down the shaft. One trained at sea climbed the ragged sides of the shaft to the break. To let go his hold to mend it would be but to fall and perish. The parted ends hung near each other. He suddenly seized one end with his teeth, and drew it up till he touched it against the other. The signal of the danger and the cry for help were sounded. This is Christ bringing earth and heaven together with the words of his mouth, and the piercing of his hands and his feet for the rescue of the perishing. This is your work and mine, Christian brethren, in evangelization. As organizations we simply are not doing it. God help us! The truth is, the paganism in our Churches makes the wheels of God's chariot drag. The supreme need of the hour is the conversion of the Christians. The selfish worldliness of Church members is the main hindrance, added to our divisions, to the evangelization of the masses. "The Church is for the select as well as the elect; no sinners need apply," is too much the attitude of organized Christianity. Christ built his Church for sinners.

The first evangelizing work to be done is to fill the professors of Christianity with the spirit of Christ, so that they will live like Christ and act like Christ toward sinners. The parted ends of the great social nerve must be brought together in the Christian Church, and those perishing below brought up through it to safety. The bad people in our cities are mightily moved toward better living when they hear the voice of love and feel the brother's hand in the Church of Christ. Evangelistic methods will avail nothing, or very little, without this awakening in the Churches. Every man who has charge of a city congregation ought to do the work of an evangelist, and evangelize his people. Too many of us

"Smooth down the stubborn text to ears polite,
And snugly keep damnation out of sight."

We need to tramp into men's easy consciences, and make a fearful sound in their dull ears with eternal truths. We must set fire to our luxurious hammock-swung, velvet cushioned, lavender-tinted Christianity, burn up its dross, and set the pure gold in circulation among the people. God will not give us the city as long as four hundred and seventy-five out of every five hundred sworn soldiers of Christ refuse to shoulder the musket and go down to the battle. Every truly converted churchman will help in aggressive work, and make his pastor strong like Moses, with his hands held up. Without such men the victory could not be won by the ministers, even if they were all like St. Paul. The *army* conquered Lee, not Grant and the generals and officers. The five millions of Christians enrolled in the army of Christ must be roused to fight. Their life now is a round of week-day work and Sunday refreshment for themselves.

Cross-signed men and women of America, you sit these Winter nights and toast your feet, while forty millions of your brothers and sisters are dying in the darkness and coldness of sin! If you would only go to them with the Bible, the tract, with food and clothing, and kind words, chilling those feet of yours that are Christ's in the snows, staining them in the dirt of their alleys, or on the miry floors of their awful homes, you would be following the form of the Son of Man in his evangelizing work, and learning to wear his crown. "It is no more the work of the pulpit to save the world than it is the work of the pew." If souls are lost in the Korah pits of our city life their blood will be as much on the layman's skirts as

on the robes of the ministry. We have got past the time when we had to apologize for laymen helping in evangelistic work. We are ready now to cry out with Moses, "Would God that all the people were prophets!" Some impression will be made upon our commercial dishonesty, our social evils, and our debasements from drink when all our Christian men in name actually carry an aggressive Christianity on 'Change, and into our stores, and shops, and factories, and banks.

The only method that will evangelize hundreds of thousands of men who never go to Church is for the Church itself, full of love and consistent zeal, to preach from the dry-goods box and the drayman's cart, "without in the streets of the city." It must be Solomon's cry of wisdom, General Havelock, a layman, put lights in the hands of the pagan gods in the Indian temple, and preached the Gospel to the heathen. We have heathen at our own doors. Harlan Page evangelized the Fourteenth Ward of New York City. Fifteen years ago a young man preached from a box on a street-corner in Indianapolis. His name is Moody; and he found Sankey that night and took him to work.

I take the highest possible view of the necessity for and the effect of apostolic ordination for the administration of the sacraments; and yet I have a body of lay-preachers in mission work. I believe that every Christian man is bound to preach, in some way to bear witness for Christ. Our General Convention, at last, has authorized our bishops to license suitable laymen to preach. In Rochester, England, the bishop has three hundred such lay-helpers. In Manchester an entire district has just been placed in the hands of lay-workers by the rector. What joy there would be in the presence of the angels of God, if the thousands of Church members should go out and bring in their brothers and sisters to Christ! There was a traveler dying of cold in the Alps. Some fellow-travelers passed him by, feeling that they could not save him, and they had all they could do to take care of themselves. One did spare a blanket to throw over the exhausted frame. The man was sinking fast into the fatal frost-slumber. A great-hearted fellow came along, and stopped. He leaned down, opened his comrade's coat, and felt his heart beating. He opened his own coat, and laid his own warm breast upon the freezing brother. He pulled the coats and wraps close around them both, breathed into his neck, and saved his life. This is the way and the spirit in which we must deal with sinners; and this is what we mean by our Parochial Missions—our special methods of evangelistic work. Our evangelists are men trained for the work in the Church, as Apollos and Timothy were by St. Paul.

The bishop, ministers, and people, in any city, becoming alive to the need and their responsibility, determine to hold a mission; that is, a series of daily services and meetings, in which a special effort is made to warm up the cold Church members, and win dying souls to Christ. For over twenty years some of us have been pleading for this method of evangelistic work. London has been reached by this means; and now that New York is being so blessed by it we hope the method will become national. Bishop Polk says, "Into our cold and torpid lives there needs, through all the borders of the Church, to come the mighty influx of a freer and fuller life. Be it ours to make way for it! Somehow, anyhow, let us break up the crust of our too easy indifference and contentment with things as they are. And then let us lift up our eyes unto the

hills, from whence cometh our help, and cry aloud that it may not tarry." Twenty reasons, from the evils of the city, were given why New York should have a mission. After a long season of earnest prayer, when such an effort is to be made, the missionary comes, and the pastor and his flock are a solid band of willing helpers. There is a holy communion every morning with Christ, very early. There is the stated morning and evening service of the Church for the devout worshippers; there is the hurrying to and fro of the workers to bring the careless to hear the Gospel. At night, the regular service having been said at an earlier hour, a grand old hymn is sung, the Lord's Prayer is said, and some simple service, and then the evangelist preaches the truth as it is in Jesus. By cards, on which they are asked to write their names, or by personal contact with the clergy and workers after the sermon, those moved toward Christ are gathered into three classes: The unbaptized for preparation for baptism; the baptized but prodigal children of God for preparation for the confession of Christ in the laying on of hands; and the lapsed for preparation for restoration to holy communion. There are thus no scattered and wasted results as is always the case where this work is done independently of ecclesiastical management. There is no shouting or screaming, or frantic appeals to the unconverted. It is the work of Christ done in Christ's way by the Church, because, like him, the Church's heart is filled with compassion for the multitude. Further details and methods will vary with local and special needs. As to the New York Mission I only know what the secular papers say. They report it as "different from any religious work New York has ever before known." They say, "It astonishes people of all persuasions;" and that "it is altogether the most determined and powerful revivalistic enterprise ever known in New York." It has reached more than twenty Churches; it has reached Mr. Vanderbilt, so that he is responsible for all its expenses; and Wall Street men are crowding Trinity Church at noon.

With all our Churches, of every name, adopting Christ's methods, not Wesley's, or Moody's, or Hammond's, or Barnes's; with the membership on fire to help to do Christ's work, the Church walls and pew doors would no longer bar out the masses. The people would crowd them full. Systematic visiting among the degraded would become part of the regular Church life, blessing those who went down to the work, as well as those who were lifted up.

In passing, let me say, that then your black German ocean here in Cincinnati would have crystal streams from the Rock of Ages poured into it. All our cities will be safer if we take more foreign music, and less foreign drink and Sunday desecration and heartless skepticism. We want the foreigner; and we want only his best in exchange for our best—the Gospel. He must become American and Christian, or he will hurt us. The State might help the Church in her evangelistic work by wiser and better-enforced naturalization laws, compelling foreigners to respect our inherited Anglo-Saxon faith in God, his day, and his Book; and preventing them from leveling America to Continentalism. Tacitus tells us that our fathers in the German forests were at least monogamists, and as pure in private morals as the dews of their fields. Even Herbert Spencer teaches that their sons, to-day, must be held to the loftiest ideals of domestic virtue if our city leprosy is to be healed and not spread. The State must be

wiser and stronger than modern leprous philosophy. We must see to it that the original and redeemed Anglo-Saxon life that has given us our Goethe, and Milton, and Shakespeare, and Bacon, and Wilberforce, and Hamilton, and Wordsworth, and Gladstone, and Edwards, and Washington, and Lincoln, that wrote the Magna Charta, the English Constitution, the Declaration of Independence, and the Constitution of the United States, dominates America.

Returning to the main thought, I say, With the American Churches evangelized, and their members systematically at work, not only would all our present buildings be free and filled, but great free Churches would be built among the masses by money redeemed from selfishness, and mission chapels, and bethels, and school buildings, and mission houses, and structures for all kinds of rescue work and the training and nurture of those gathered in. Schools, day and night and Sundays, sewing schools, industrial schools, mothers' meetings, girls' friendly societies, workingmen's, and young men's clubs would grow up as the fruit follows the blossom.

The free kindergartens would save the little ones whose cradles were rocked next door to brothels from increasing the criminal classes; and this work the Churches would support until the State is wise enough to add Froebel's redeeming thought to the public school system. Thousands get their habits of sin from three years old to six; and if the State leaves them in the atmosphere of physical, mental, and moral corruption, *unprotected*, mother Church ought not to, and she will not, when she is doing her full work. Houses of mercy and reformation, for such as have fallen, will be multiplied. Homes for the aged, orphanages, and hospitals, will dot the deserts of our city's heathenism with oases of Christian refreshment, when Christ's living waters flow. "The White Cross" society of young men and women, pledged to purity, will grow to a great army. Law and order leagues will have help from the ablest judges; and the statutes against the houses of death and the doors of hell will be enforced. Men will be held to as high a standard of decency as women. The laws against intemperance will be executed, and coffee-houses would take the places of the saloons. Now when the blessed work of evangelizing men has been well begun, the saloon, Satan's mightiest agent, undoes all the good. Gospel temperance, pressed on by the whole force of organized Christianity, would shut up those pit-falls so thick along our city streets, and bring in national prohibition for the vendor, and Christ's salvation for the victim.

My ground is that a re-consecrated Christianity, working by all their means and methods, and others like them, is Christ's remedy for the evils of our modern city. The fact that so much evangelistic work has been done outside the Churches is proof that my plea to the Churches to rise up and do the work Christ put them in this world to do is timely. If the Church—organized Christianity—were saving the world, there would be no outside agencies for evangelistic work.

The grander the work all these agencies do the more they ought to shame and stimulate the Churches. As far as they do reach and bless the unchurched masses in Bible ways, I can only say with all my heart, "God speed them." Yet I know that such methods do not present the Gospel in its fullness. They leave the impression upon the many that Gail Hamilton has when she says we want a Christianity to heal the world with as little of the Church in it as possible. What becomes, then, of that king-

dom of Christ, his mystical body, the pillar and ground of the truth, of which the Bible is so full? And what of Christ's ministry and sacraments to which he bound up every promise of salvation he made? The popular thought is a delusion, as impossible of realization as an attempt to wear a diamond without the golden frame of the setting. St. Paul, who was taught from heaven by Christ, was baptized into the Church; and he lays down as the first principles and foundations of the doctrine of Christ (Heb. vi, 1), repentance from dead works, faith towards God, the doctrine of baptism, and the laying on of hands. Such was his teaching and practice at Ephesus and in all the Churches of God. (*Vide*, Acts xix, 1-7, and the Epistle to the Eph.) So St. Peter, fresh from the Pentecostal Gift, ordered the converted to be baptized; and they continued in the apostles' doctrine and fellowship, in breaking of bread, and in the prayers. (Acts ii, 38, 41, 42.) When all the apostles at Jerusalem heard that Philip, the deacon evangelist, had baptized believers in Samaria, they sent unto them Peter and John, to lay hands on them and confirm them. (Acts viii, 5-17.) This Church way, then, is the way of the apostles for dealing with the evils of ancient cities; and they simply carried out the directions Christ had given them.

When the independent evangelists get to paying for puffs in secular papers; and religious papers publish false reports of results; and the preachers lie about the number of hands they see raised for prayers; and the physical excitement is increased to the borders of insanity; and exaggeration, and sin, and blasphemy, and Sunday desecration begin to appear with the tent meetings and the wild revivals, it is time for the Church to call a halt, and bring evangelistic methods back to "the way of God." So far as outside work is true to Scripture and reverent, the Church must have no rivalry with it, except to try and do even better. There must be no suspicious cast; and, like Dr. Dale, of Birmingham, every clergyman should thank God for precious souls, no matter by whose hands plucked like brands from the burning, and tenderly shepherd them in the Church. When organized Christianity is doing as much and as effective aggressive work as these independent agencies, it will be time enough to oppose them.

O, Church of Christ, awake! In these advent weeks, as we watch for the coming of Christ to judgment, I can almost see his blessed form bending from his great white throne, and his voice, as the voice of many waters, crying to all his hosts of the militant Church on earth, and the ministering angels in heaven, "Forward, the whole line!"

If all that calls itself the Church of Christ on earth should hear and obey the voice from heaven, and band together in one mighty effort against the evils of the city, such a victory would be won as would overtax all the trumpets of heaven to celebrate. When Christians sing the great hymns, like Rock of Ages, their different names melt out of their hearts, made warm by common praise. If we all went from our knees to evangelistic work against our common foe in the name of the common salvation from the Savior of us all, would not our differences and sectarianisms be largely burned away by our common enthusiasm? And would we not begin to realize that unity of the Church for which Christ prayed, and without which the world will never believe? The possibilities of the thought are a powerful stimulant to me.

Now, the ceaseless, time-long war is on our hands. It rages, sometimes it seems, as it never raged before. We must drop our differences and bickerings, and bind ourselves to the cross of Christ in the blessed unity of work in his name for dying souls. The vision of the future, the city of God, the Church triumphant rises before me, resting upon the foundation of prophets and apostles, with Jesus Christ its chief corner-stone. Evangelists have cut the living stones for its growing walls, and pastors, with many a patient stroke and biting sculpture, have, with the Master builder, been shaping them for their places. In mysterious silence I see God's ultimate temple rise. I can not see the end. The smoke of the battle, the mists of tears, the murky clouds of earth's darkness, shut out the vision. Looking up by faith again, I see the clouds rifted, and the New Jerusalem, the golden, coming down out of heaven, as bride adorned, for the marriage supper of the Lamb. The two are one I know; and somewhere, in God's good time, in his white world beyond, they shall be blended in the eternal unity of Christ in God, the eternal city of God, into which nothing that defileth can enter. Then, if you and I have been good soldiers of Jesus Christ, and fought a good fight and kept the faith and overcome the evil, with all the redeemed of earth and heaven we shall lift the song, "Thanks be unto God, who giveth us the victory through Christ Jesus, our Lord."

THE YOUNG MEN OF OUR CITIES.

AND OF WHAT USE THE YOUNG MEN'S CHRISTIAN ASSOCIATION HAS BEEN
AND CAN BE TO THEM.

RICHARD C. MORSE,

New York City.

If our cities are a menace to our civilization one efficient factor in producing this menace is the condition of the young men in these cities. That young men are conspicuously absent from the services of Church and Sunday-school in our cities, large and small; that they are conspicuously present in saloon, pool-room, concert hall, gambling den and other places of even more vicious resort, as well as in prison and reformatory, bearing the penalty of the crimes they have committed,—these are facts often mentioned.

Consider a few figures secured by careful count and estimate in some of the smaller cities.

A city of 19,000 population, containing 3,500 young men: 85, or one-fortieth, are members of Protestant Churches; not one received into a Church during a year; 300 convicted of crime that same year.

A city of 20,000 population, 3,500 young men: only 29 young men—less than one in 100—members of Protestant Churches.

A city of 20,000 population, 4,000 young men: only 38 young men joined the Churches during one year.

A city of 17,000 population, 3,000 young men: 356 young men—

over one-tenth—Church members; 1,021—over one-fourth—entered 49 saloons between 7 and 8 P. M. one Saturday. This city is not west of the Mississippi.

A city of 20,000 population, 4,000 young men: 236 are Church members; 39 received into Churches during 1883; 1,069, over one-fourth, convicted of crime that year.

A city of 32,000 population, 5,000 young men: 21 Protestant Churches; 105 liquor saloons; last year 105 young men received into 21 Churches; 222 into jail and workhouse.

A city of 38,000 population, 6,000 young men: 17 Protestant Churches; 128 liquor saloons; on a pleasant Sunday morning 5 per cent of young men attended half the Churches, including all the large ones; on the previous Saturday evening during two hours 10 per cent of the young men in 7 out of 128 saloons—6 per cent, or one-eighteenth of the saloons.

A city of 12,000 population, 2,500 young men: on a pleasant Sunday evening in all the Churches 6 per cent of the young men; in 3 per cent of the saloons 4 per cent of the young men.

These are only small cities. If we find these things in the green tree, what may we not expect in the dry?

Some of the reasons why these things are so, are not far to seek. The boy, quite prematurely, becomes in his opinion too old and ^{Some reasons} too wise for the Sunday-school. He grows too restless to ^{for these facts.} remain in the quiet of his home, whether that home be in the country or the city.

In the growth of business in our cities the demand for these restless country boys has brought multitudes of them to the great town. Their employers exercise no such home care over them ■ was customary in the olden time. After business hours, the evening which formerly the young apprentice or clerk spent in work, is now with young men the time of loneliness. Their lodgings furnish no attractions. The churches are closed except on the prayer-meeting nights, and the prayer-meeting does not attract them. The devil's agencies are alive with active workers and most positive attractions. With these surroundings, the young man enters on the path that lies between the home of his parents or the school or college he has attended and the safe anchorage of the home he is to make for himself. The path is often ■ long and difficult one.

Alluding to this interesting period in the life of a young man, an eminent public speaker lately said: "The state provides the common school, and not only gives, but enforces, universal education. But after the young man has been launched into the world to win his way as best he may, the state takes no further care than to furnish ■ policeman to arrest him in case he goes astray. It either directly licenses or indirectly tolerates the saloon, the pool-room, the concert-hall, the gambling den, and resorts of every kind; but its only effort to keep or rescue the young man from any or all of these influences is the policeman." While the only provision of the state is a policeman, the provision of the Churches in the form of Church services, meetings and fellowship is wholly inadequate to cope with the multiform and multiplied temptations which meet the young man every day and evening.

Under the pressure of this need of special effort, on behalf of young men the laymen of the Evangelical Churches have combined, and, what they

could not so well do for young men through the Churches either individually or denominationally, they have sought to accomplish unitedly and undenominationally, creating for this purpose an agency which bears the name of the Young Men's Christian Association. It has been greatly aided by the hearty sanction of the ministry, but the responsible management and support of the Association has been in the hands of the laymen of the Churches.

As a reform agency this Association has addressed ■ part of its efforts to the young men already wrecked by the demoralizing agencies we have as a reform referred to. Practical sympathy has been excited for these agency, victims in their homelessness, on the street, in the gutter, in jail, alms-house, asylum, and reformatory. Good results have been achieved. Young men have been rescued and reclaimed. They have been brought into the Church. Often they have proved an infirm membership, requiring that care and sympathy which it is a blessing for the Church to exercise. Often, also, they have proved invaluable helpers in preaching the faith they once destroyed and in pulling from the pit, whence they were digged, those who were in peril similar to their own. Among these trophies of redeeming grace are some who have been among the most active and useful in this blessed work for young men.

But while not neglecting the work of rescue, the Young Men's Christian Association in its best estate, as a remedial agency, has addressed itself chiefly to the work of prevention—seeking to bring its influence for good to bear upon the young man before he has been victimized and wrecked.

To accomplish this, places of resort were opened for young men, the design being to attract them by what was wholesome and useful. To make these places not only wholesome but really attractive, the Christian young men providing them needed money. Vicious resorts are gilded and decked with all that money can buy. But for years these Young Men's Christian Associations struggled to carry on their work in our largest cities with an expenditure so small as to give them the ability only to provide the prayer-meeting and a reading-room, poorly located in an upper story. A friend who reached the door of one of these attic rooms in ■ panting condition justly exclaimed: "No young man could be expected to come here unless he was terribly in earnest."

But some Associations have happily survived the period when the nature and necessities of their work were so feebly appreciated.

Among these more fortunate Associations there are seventeen in seventeen cities: including, Boston, Baltimore, Newark, Buffalo and Pittsburgh. Ten years ago these seventeen Associations had inferior rooms. Now they all have Association buildings. 1. Association Buildings in large cities, Ten years ago they were given only \$54,094 annually to make their rooms attractive and useful to young men. Last year \$94,959, or nearly double the amount, was given in these cities for this purpose, while during the decade, as has been said, the Christian people in these seventeen cities have erected each an Association building for their young men at an aggregate cost of \$1,206,200. These figures show that in the seventeen cities the money annually given to carry on the work for young men has increased 75 per cent, while in addition over \$1,200,000 has been invested in buildings.

But these seventeen buildings are not the only ones erected during the last ten years. They belong to a group of thirty-three (33) Association buildings which have been erected during the past ten years in thirty-two cities, at a cost, of \$2,421,700.

If we examine these buildings we find them erected on a definite plan, quite unique in structure and arrangement, constituting something decidedly novel and suggestive in Christian architecture. Whatever the shape of the lot upon which ^{erected on a} uniform plan, the edifice stands the interior is so arranged that you enter first the central or focal-room—called the reception-room—out of which open doors or passages to the secretary's office, the cloak-room, the reading-room, the debating hall, the parlor, library, educational and Bible class-rooms, gymnasium and baths, prayer-meeting room and every other department of the Association. This social focus of the building receives every young man as he enters this popular resort, and when his errand is over, whether it has had to do with the physical or social, the literary or musical, the entertaining or educational, the studious or religious department of the building, he returns on his way out to this same attractive room. Sometimes you can in this room mark a square yard, which is traversed by every young man entering or leaving the building. This may be justly termed the structural center, about which both the edifice and the work are reared. It corresponds to the bar, the gambling-table, or other focal point of interest in the various demoralizing resorts with which young men are familiar.

Let us now examine more closely a group of eleven of these Association buildings in ten of our leading cities: New York, Chicago, Philadelphia, Brooklyn, Boston, Baltimore, Pittsburg, Buffalo, with (A) for Newark, and San Francisco. Notice at the outset what they ^{members;} provide for the members of the Association.

First, in each of these, with one exception, we find the finest gymnasium, which each of these great cities contains, with an ^{(a.) Gymna-} excellent instructor. ^{siums;}

A generation ago a young man in one of these cities desiring bodily training of this kind was obliged to place himself in contact with some instructor from the sporting community. To-day, in most of these Association gymnasiums the young men receive instruction from—what would have been deemed years ago a phenomenon, if not a paradox—a Christian gymnast. These instructors have come to us in answer to prayer and effort. They are in sympathy with the high Christian purpose of the organization, and they are multiplying as Association gymnasiums are being opened. In this way the Young Men's Christian Associations are throwing about physical culture in these cities a wholesome and attractive atmosphere.

Hear some of the many testimonies given by young men attending these gymnasiums:

"Being closely confined all day at my desk, at night I often feel languid and tired, and when feeling in that state seldom exercise without having renewed life and vigor. It has done much toward enabling me to cope with a busy business life." (Testimonies)

"While I am there I forget all my cares and troubles, and feel happy."

"Instead of the flabby flesh which covered my bones before I placed

myself under instruction in your gymnasium, there is now a certain degree of firmness in my muscles and a circulation of blood which fills one with a desire to tread on air; this may seem an exaggeration, but it is a fact."

"It has put me in first-rate trim, made me stronger both mentally and physically, and developed my muscles immensely. When I leave the gymnasium in the evening I have an immense appetite, ■ the lunch man in the neighborhood can testify."

"I have entered with a headache, exercised for about an hour, finishing with a brisk run of half a mile, then washed in cold water, rubbed myself with a coarse towel, and walked out minus the headache. At other times, by the use of the same means I have banished the blues and gone home happy and hungry. I use the gymnasium for the general development and toning up of the system, not dreaming of ever becoming an athlete. One hour a day, three times a week, is conducive to good health, good spirits and self-control."

"This much I confess, I have often hooted the Association and its seemingly ridiculous work, but my mind's change even now astonishes me, as I am now one of its best advocates in trying to get my friends to become members. I have discovered the very good work it offers, and regret deeply that I had not long ago joined it."

A young lawyer writes: "I attend the Y. M. C. A. gymnasium five to eight times a week. It has given me a keen appetite, sound sleep, and buoyant spirits."

"A book-keeper reports a gain of fifteen pounds in weight, and health wonderfully improved; chest measurement increased two and one-half inches, and upper arm two and one-fourth inches."

A student writes: "My weight has increased thirty-four pounds, and my chest four inches. Nothing else I have ever done has been so beneficial to my health."

A stenographer writes: "I am confined to my office all day, and must have relaxation. I find moderate, systematic exercise very beneficial, and consider the gymnasium one of the most valuable features of the work."

These testimonies come from many cities, and could be multiplied indefinitely.

While these ten Associations provide this very superior bodily training, sixty-seven Associations in as many cities have gymnasiums, most of them the best which the community has yet secured. In forty-two other cities some less thorough form of bodily culture in light gymnastics, calisthenics, etc., is provided by the Association. So that in one hundred and nine cities physical training in some form is offered to young men. Association sentiment at these and many other points is calling for much more to be done on the excellent lines already marked out.

But these eleven Association buildings contain, also, besides gymnasiums, educational or class-rooms, where in the evenings young men receive (b.) Education- instruction in writing, book-keeping, short-hand, free-hand al Classes; drawing, vocal and instrumental music, English composition and debate, German, French, and Spanish, and other useful branches of knowledge.

The New York Association reports 1,231 young men in attendance upon these classes. Only two universities in the country report so many

students. In the ten Associations under consideration eighty-four classes are taught, containing 3,975 students.

Some testimonies from the young men in these classes indicate their value:

"I am holding a very good position at present, obtained by the knowledge of short-hand gained at the Association, which I never (Testimonies) would have otherwise mastered."

"I have found the instruction received in the German class beneficial to me, both in business and in private life."

"Since I joined the book-keeping class I have kept all the books of the business."

"When I first joined I knew comparatively nothing about music, but I can now take up an ordinary piece of music and read it at sight. This has led me to take great interest in the singing in my own Sunday-school and Church."

"The most practical advantage that I have derived is, that I have been able to secure a satisfactory situation in a Spanish commercial house as the result of the knowledge I have acquired in the class, thanks to the Association."

"I earn my livelihood as a corresponding stenographer, which art I have learned mostly at the Association class."

Testimonies like these can be also greatly multiplied.

Besides these ten Associations, 124 others keep open 419 educational classes, seeking to emulate those of the leading city societies. In advertising these classes and in seeking to give young men the option of this useful and rational way to occupy their evenings, two facts have been discovered:

First. That a far greater number of young men than the Associations can yet accommodate are eager to prefer this useful method of evening occupation to the saloon and other demoralizing resorts.

Second. That proficiency in each branch of knowledge gives promotion in many more branches of business than is generally apprehended. One experienced secretary sent out to all the young men in the Association, asking how many would join a class in free-hand drawing. To his surprise over 200 replied, and the following great variety of occupations was represented among the number: Apprentices to engravers, lithographers, silversmiths, printers, designers, and electricians, journeymen painters, gas-fitters, carpenters, pattern makers, blacksmiths and elevator builders, carpet designers, machinists, engineering draughtsmen, architectural draughtsmen, locksmiths, boiler makers, elevated railroad switchmen, surveyors, upholsterers, confectioners, artists, manufacturers, book-keepers, clerks, salesmen, lawyers, messengers, lecture agents, law stenographers, ferry masters, compositors, students, office boys, and errand boys.

These eleven Association buildings contain not only gymnasiums and class-rooms but lecture halls and social-rooms. Here were given last year 159 lectures and talks on health, eighty-one social receptions, musicals, etc., combining instruction and amusement. At some of the social entertainments refreshments are provided. To some of the lectures and sociables the young men are entitled to bring their lady friends.

In some Associations both an orchestra and a glee-club have been formed; and in summer-time the rambling or outing club carries into

(c.) Lectures,
Receptions, So-
ciables, etc.;

the open air on Saturday afternoons large numbers of young men, most of whose time is spent at the desk or counter.

Libraries are owned by 326 Associations. Most of them are small collections of books. Only twenty-seven have over 2,000 volumes each.

(d.) Libraries. But in proportion to the number and value, the volumes are much more used than other collections, because they are not isolated in a separate building, but are easily accessible to all the frequenters of a large and popular resort. What makes these collections of books particularly useful to young men is the fact that they are open during the evening, when many other collections are closed. They also lie in the path of the young man as he seeks the gymnasium, the lecture, the educational class, the reading-room, the prayer-meeting, and the parlors where he spends so many of his evenings.

The leading Association library is in the possession of the Association in New York City, and has received its first endowment in the form of a bequest of \$150,000, being the residuary estate of the late William Niblo, Esq. This library now contains over 32,000 volumes.

The following testimonies from young men are to the point here:

"Coming to the city, as I did, almost an entire stranger, without friends, I found in the rooms of the Association a warm welcome, the use of the reading-room and library, the pleasant entertainments, lectures, etc. These are all of such decided advantage to me that I should feel completely lost without them."

"My mother being dead and having no sisters, I used to find it hard to enjoy my evenings without going into a pool-room, but since I joined the Association I have spent nearly all my spare time in its rooms."

"In the literary society I believe my mind has been sharpened and made active in debate. The lectures have been a source of inestimable value. My only regret is that I was so long in joining the Association."

"The Association has been a sort of refuge to me in times of trouble and care. In its entertainments and lectures the Association has been brimful of enjoyment and instruction."

"The Association has kept me from going out nights with young men to theaters and saloons, and to play billiards, pool, etc.; when I go out of a night now, I go to the library and peruse useful books or magazines."

"Being a stranger in the city, the Association has been to me like a home, where I could go and spend my evenings, feeling always welcome, and in a society where all the influences help me to lead a purer and better life."

In order to obtain the expensive privileges which have been described, the young man becomes a member of the Association. Such (B) For non-membership is freely granted without any reference whatever to the religious faith or creed of the applicant, and the roll of members contains the names of Jew and Gentile, foreign-born and native-born, Romanist and Protestant. But the doors of these hospitable buildings are open to a far greater multitude of young men than those who are able to pay the membership fee.

The young man arriving in the great city as a stranger wants first to (a.) Boarding-houses; find a wholesome boarding-house, suited to his means. In the reception-room a list of such places carefully collated is put into his hands. He also needs employment. The bureau of the

Association for this purpose is free to him. In this employment department alone, in nine of the leading city Associations last year (b.) Employment more young men were counseled with and helped than are ment; found on the lists of membership of these nine Associations. The third thing the stranger wants is a place of resort in the evening, and he is cordially invited to the reading-room, parlor and library, (c.) Reading-room, etc.; where he is made to feel at home, and whence he often finds his way to the religious meetings.

This free and open-handed welcome brings to the reception-room, the employment bureau, the reading-room, and the religious meetings a multitude of young men more numerous even than those who flock to the gymnasium, the classes, the lectures, and other entertainments.

These two groups of members and non-members are constantly changing, many of the non-members being irresistibly attracted into closer contact and identification with the Association, while their places are supplied by the ceaseless incoming tide of stranger young men. In the light of these facts we also see how small a part of the field and reach of the Association's influence is represented by the number of young men enrolled as members. In this point it differs radically from the social club, to which it is often compared, but which is shut to every one but paying members.

We have considered mainly thus far the work for young men in the ten Association buildings of ten leading cities. Let us now examine a very different group of Association buildings in five small cities or towns with a population varying from 5,000 to 30,000, namely: St. Johnsbury, Vermont; Newburgh, New York; Germantown, Pennsylvania; Rome, New York, and York, Pennsylvania. The value of these buildings varies from \$18,000 to \$50,000. For years the Christian people of these places had marveled at the vigor and enterprise with which the devil's agents had reproduced the saloon and other demoralizing agencies of the great city. These buildings represent an attempt to erect a successful opposition to vicious resorts. In them we find the gymnasium, the educational class, the lecture hall, the social-room and its entertainments—all borrowed from the larger model in the great city and adapted to the needs of young men, many of whom will soon be part of the great multitude beginning life in the large cities. In these smaller cities the Association building can compass a work of prevention which in the larger cities it is too late to accomplish. By a wise enterprise in providing lectures and entertainments—under Christian auspices—the young men postpone the arrival of the low theater and the less desirable order of amusements. By means of the gymnasium and other appliances athletic organization and sports are kept under wholesome Christian control. In one town, where the liquor traffic had been unsuccessfully assailed, the promoters of reform saw and realized that the saloons were frequented for something besides the drink. They were criticised because while seeking to remove the saloons they provided no social resort as a substitute. With a wise benevolence they gave their Christian young men an Association building, and they now testify that more has been accomplished by this means in the suppression of the liquor-traffic than by all other agencies combined.

But these buildings which offer such a generous and attractive wel-

come to young men, involving so large an outlay on capital and income account, bear the name of Christ upon them. In them the young man also finds the prayer-meeting and song service, the Bible class, the Christian Worker's class, and other religious meetings. Years ago the religious activity of the Association was its prominent, almost its sole activity. The more expensive and attractive agencies we have described have been wisely added and as wisely made prominent. Has this change robbed the Association of its character as an agency for the evangelization of the young men of our cities? This is a vital question, for if the Association is losing its hold, as an agency in city evangelization, then I am an intruder upon the attention of this congress and a trespasser on your time and patience. In point of fact, however, careful investigation shows that in these larger rooms and new buildings the religious work is being pushed more actively and ingeniously than was possible under the old régime. For example, in one of these Association buildings, gymnasium and library, parlor and classes, entertainments and reading-room are so attractive that, by actual count, 260,660 visitors entered its reception-room last year. In this building the religious part of the work was carried on so vigorously that one in every six of this great number, namely, over 42,000, found their way to some one of the religious meetings, which to the number of 1,160 annually are held in that building; and 286 of these young men were by their own request counseled with as inquirers about the way of life through faith in Christ.

During the week of prayer for young men last month (November, 1885)—a week now observed by the Young Men's Christian Associations all round the world—meetings for young men were held in this Association building every night. The interest was so great that they were continued a second week. Seventy-one young men manifested a desire to begin the Christian life. Of this number thirty-six are hopefully converted and are uniting with the Churches. The average attendance at these meetings was 195. Such a broad and fruitful work in the evangelization of young men was impossible to this particular Association in the period before it secured an adequate building, and while its work was chiefly, almost wholly, a religious one.

Like testimony comes from all the Associations which Christian citizens have generously equipped with appliances that enable them to offer to young men a broad and hospitable welcome.

Hear what the young men themselves say about this work:

“Joining the Association at a time when my mind was filled with doubts, I was drawn into the meetings in the parlor by the singing, and while attending these meetings was led to give my heart to Christ.”

A medical student writes: “The Y. M. C. A. has offered me a place of refuge and of pleasant Christian enjoyment on every Sunday that I spend in a city where I am a comparative stranger. More than all, I feel that I am among friends to whom I may go for advice.”

“The Association has been a great help to me in my endeavor to maintain a Christian life, both from attendance on its religious meetings and not less in providing enjoyments more elevating than those I might otherwise be tempted to indulge in.”

"The very atmosphere of the place seems to make you feel that there is something more to work for than mere earthly gain."

"Coming into the city, and having no friends here, it has made me feel somewhat at home. It has enabled me to find one of the nicest Churches possible; and has been a great assistance to me by waking me up to a sense of my Christian duties."

"My first interest was in the gymnasium; but when I think of the *greatest* benefit I have received, it is in the direction of increased Christian activity."

Another says: "The gymnasium was my first attraction, but, since I became a Christian, the Bible class and religious meetings have been the features most dear to me."

"My active Christian work commenced in the Association, hence it was the means of starting me to work in the Church, and has strengthened and bettered it ever since."

These testimonies come from cities where the many sidedness of the Association work is most pronounced.

From a city where the Association had attempted to do a work wholly religious, a prominent Christian and public man, who had himself been active and self-denying in this work—a man widely known and as widely trusted both in Church and state—writes:

"I have felt for years past that our work, though most valuable in one respect, was a minus quantity in regard to what appears to me to be the very center-point of the Young Men's Christian Association. It lacked entirely holding power as a preventive and home agency. It was merely the means of doing some evangelistic work among some of our young men. But from my experience of the last fifteen years, I have found that however valuable this work may be as an adjunct, it is not the sole work of the Young Men's Christian Association, and, if prosecuted as the sole work, it not unfrequently brings the Association very seriously into conflict with the Churches, and does this quite unnecessarily. I am satisfied that we want home life offered to the thousands of young men who have not this advantage, and we want the elements of a well organized club or place of meeting, without the concomitants which make it injurious. Through our new secretary, I trust that we shall be enabled in our city before very long to model our Association on this basis."

Another Association president, alluding to the pressure to which the institution is often subjected by unwise and ignorant friends, says:

"We must stem the tide of every variety of suggestion and objection from the depraved desecrator, who urges that we should eradicate Christianity from the name, throw the Bible out of the window, and introduce the pool-ball and the poker chip, to the devotionalist, who demands that we "purge the temple," close the gymnasium, shut up the reading-room, banish sociability, and permit nothing but plain chairs, bare walls, and a perpetual high-pressure prayer-meeting."

Avoiding either extreme, the Association accomplishes most for the evangelization of young men in our cities, by seeking to benefit the whole man physically, socially, educationally, and spiritually, upon the lines of the scheme already indicated.

The religious work of the Associations is conducted upon the platform of the Evangelical Churches, and in entire harmony and sympathy

with these Churches. This is abundantly guaranteed by the evangelical test of membership—a test which confines the voting and office-holding membership to young men who are members of Evangelical Churches. It was not till this test was adopted that these buildings and other permanent property were given to the Associations, and most of this property is held securely in trust for them upon the condition of their fidelity to this fundamental evangelical principle of the organization.

Another sure guarantee of both the evangelical and evangelistic character of the Association is found in the character, qualifications, and motive of the executive officers, or general secretaries, who devote their lives to his department of Christian work. To this I will allude a little later.

A third guarantee is found in the fact that while the Association maintains this close relation to the Church, it loyally enjoins on its members to “hold their duties and obligations to their respective Churches ■ having the prior claim upon their sympathy and efforts,”—a rule of conduct carefully observed throughout the societies.

The question is sometimes asked, “Is not the Young Men’s Christian Association developing into a new Church or sect?” One reply to this is found in its recognition, just stated, of the priority of the Church. Another answer, still more convincing to some, will occur to any one who thoughtfully examines these Association buildings, and the varied work going on in them. Such an observer will note the entire absence of any provision for the family or household. If the germ of a Church is here, it must be an impossible Church of one sex. But the young man on his way to a home of his own is found here. He can become ■ controlling member of the society only by first joining the Church, where ample provision is made for the family and the household, and whither the index finger of the Association, its principles and its teachings, is ever pointing him. A careful examination of the structure and working of the Association seems to disclose the fact that it exists less for itself than for the Church of Christ.

We have now examined two groups of these novel Association buildings, located in cities large and small. We have examined the attractions—physical, social, entertaining, educational, religious, which draw young men in large numbers to these buildings. The question will be asked, how many of these well-appointed buildings are there?

Since 1875 thirty-three have been obtained. Before 1875 twelve had been secured. These forty-five are valued at \$3,547,700. They are genuine Association buildings. Upon them the Young Men’s Christian Associations have expended seven-eighths of the money invested in Association buildings. Besides these forty-five, forty more bear the name. But they can not justly be called young men’s buildings. While over seven-eighths of the capital invested in Association buildings has been put in the forty-five genuine buildings, less than one-eighth has been put into these inferior buildings. The Associations have certainly shown wisdom in being very frugal in expenditure upon buildings which really misrepresent their work in the eyes of the community. Indeed it ought, in all fairness, to be said that in the case of each one of these poorer buildings the genuine friends of young men and of this work are seeking—as you are doing in

4. Guarantees of the evangelical character of the Association.

5. Total number of buildings.

this city—either to remodel the present building or to substitute it with one adapted to the work and genuinely attractive to young men.

In looking over the list of the best Association buildings, it is worthy of note, that three of them are located in one city. In the same city lots are already purchased for a fourth, and it is perceived that ^{a. Three in these four are only harbingers of more to follow; a fact one city.} which shows that the necessity is already recognized of multiplying these places of resort if adequate, wholesome provision is to be made for young men.

It is equally noteworthy that the best of these buildings and the best Association building in the world is the noble gift of one man to the young men of the city in which it is located. Within a few days of its dedication an aged capitalist in a neighboring city offered to erect for the Young Men's Christian Association there a building thoroughly adapted to its needs; facts which indicate that we may expect buildings of this sort from individual public-spirited citizens ^{b. The best given by one man.} as well as from the combined efforts of all the friends of young men in a community. What nobler memorial could a capitalist leave behind him in the city in which he has accumulated his fortune than such a building as the late Mr. Frederick Marquand left to the city of Brooklyn—a building warm and bright, day and evening, with a perpetual hospitable welcome to the generations of young men coming, as he did, from the country, to make their fortune in the great town.

As many buildings as the single gifts of individual citizens and the combined gifts of many friends will together secure, are urgently needed in every city, if any fit provision is to be made for the vast mass of young men yet uninfluenced by any Christian agency.

Another one of these buildings is occupied by the German-speaking Branch of the Young Men's Christian Association. Nearly one-half of the money for the purchase of it was given by German-American merchants. It marks the fact that the Associations are making a beginning—only a beginning, and as yet a very small one—of work in the interest of our German-speaking young men—^{c. One for German-speaking young men.} a class as neglected in this regard as they are influential, numerous, and, by the right means, accessible.

Fourteen Association buildings are now in course of erection in fourteen cities. Two of these are in leading cities of the South—a section of the country where no such building has yet been completed in any large city. ^{d. Fourteen in course of erection.}

But these remarkable and unique buildings could never have been erected, the work in them, which is assuming better and more useful forms every year, could never have been developed, without the agency of a special class of workers, who make the elevation of young men the business of their lives, just as the gambler, the saloon-keeper, and their associates find their employment in the demoralization and ruin of young men. The men devoting their lives to this work are termed general secretaries. Study the story of any one of these better Association buildings, and you will find the real architect to have been the general secretary. It was his vigilant eye which detected, in time for correction, the radical mistakes which the nominal architect, in his ignorance of the ^{e. General Secretaries who are} ^{a. necessary to building and work,}

Association work, was making. Study the work going on in these buildings, examine the regiment of young men distributed into committees, each well drilled, and all keeping time together in the rhythmical activity of the work. You will discover that the efficiency and harmony are due largely to the quiet management and capacity of the executive officer, who is the right hand both of the board of management and of the active workers.

There have been ■ few Association buildings from which the light and warmth of the work have somehow departed. I recall one in a large city. The occupancy and then the actual possession of it was abandoned. It had been obtained before a competent secretary was secured. Some years later the needed man was found, and now in place of the lost building a far better one is occupied by a ceaseless activity, full of blessing to young men.

In another large city the work became so languid that the organization ceased to deserve the name it bore. This was all due to the fact that ■ competent secretary was succeeded by one ignorant of the work and persistent in his ignorance. This architect of ruin was at last removed, and what he had demolished is being slowly rebuilt by a competent successor in the secretaryship.

In another city a large and handsome building was erected by friends who had not first secured a competent man as secretary. In a few years the beautiful structure seemed—in the eyes of intelligent friends—to be ■ whited sepulcher of work for young men. But, before a complete wreck had been wrought, in answer to earnest prayer and hard work, the right man was secured as secretary, and as steady as the needle to the pole has been the return to vigorous usefulness and to the confidence both of the young men and the community.

Such experience leads us to emphasize the necessity of competent secretaries to act as executive officers of this work for young men.

Ten years ago, the list of Association general secretaries contained the names of twenty-one, who in the light of the experience of the past b. growing in ten years were qualified for the office. That list now con- numbers, tains the names of 229 competent secretaries in 153 cities and towns, varying in size from Berwick, Pennsylvania, with ■ population of 2,300 and ■ handsome building, to New York City. Of these 229 secretaries 176 are in charge of the Association work in 142 cities; forty-three are in charge of railroad branches, composed of railroad employes and located at railroad terminal points; ten are in charge of Association gymnasiums.

A school, one department of which is devoted to the training of young men for the secretaryship, has been recently opened in Springfield, Massachusetts. This department has now fourteen pupils. It is encouraging to notice that, while forty-five cities have excellent buildings, 142 have secretaries. Competent men are being secured in advance of the buildings, which can not be utilized without them. This is wholesome growth.

In examining the Association buildings we discovered that they were held under the control of a membership and in the hands of trustees pledged to keep this work in all its activities true to the c. controlling motive Chris- Christian name it bears. Another equally sure guarantee of the evangelical and evangelistic character of the Association is found in these general secretaries who have been gradually enlisted in

its work and are making it their life work. If the motive of the building and the trend of its activities are toward leading young men to Christ, equally true is it of these secretaries, that they are one and all engaged in this work primarily to lead young men to a saving faith in Jesus Christ. For fifteen years I have met with these brethren in their annual conferences. Here they have compared their views and methods. They have helped one another to define and shape this new form of Christian activity and life service. To every thoughtful observer the dominating motive of these men is transparent. They are in this work primarily not to run a gymnasium, nor to build up libraries, nor to organize classes, nor to furnish amusement and entertainment, but to extend the kingdom of Christ among young men.

But these buildings and secretaries are not the Young Men's Christian Association. They are merely the homes and the servants of a mighty movement and work, the object of which is to employ the cheerful, self-denying activities of young men, laymen in the Churches, on behalf of their fellow young men. As buildings and secretaries have multiplied, the number of young men active upon the various working committees have multiplied. Six hundred of these Associations report 18,000 young men on their working committees. It is the tireless, well-organized activity of these bands of volunteers—in the board of management and on the working committees—which make these buildings warm and hospitable with a social welcome, a personal interest and a brotherly fellowship, that compare with the atmosphere of the saloon as light compares with darkness and as heaven compares with hell. The enthusiasm and self-denial of this army of young volunteers, and the generous leadership of older men who have given freely of their money, time, and effort have constituted the propelling force of this great movement for the welfare of young men.

Looking now beyond the forty-five cities favored with Association buildings and the 142 cities favored with Association secretaries, we find that 600 Associations reported last year 100,000 members and a working force on working committees of 18,000 young men. These 600 Associations reported an annual expenditure of \$700,000.

7. Laymen in management and work.

II. The demand for Associations greater than the supply.

In the light the census sheds on our city and town population, and in the light of what has already been achieved by Young Men's Christian Associations, it is clear that while forty-five cities have Association buildings, 500 cities need them; while 142 cities have Association secretaries, 450 cities need them.

Instead of three and a half millions invested in buildings, fifty millions could be utilized.

Instead of \$700,000 of annual resources at least \$7,000,000 are needed. And even with this \$7,000,000, we should stand face to face and in competition with an expenditure of over \$700,000,000 for liquor, devoted to the demoralization of young men in only one form of ruinous indulgence. Such an extension of the work would only carry to all cities of the country the advantages now enjoyed by a few. But even in the case of these few cities, where the best work is being done for young men, the multiplication of this work is urgently called for. New York City has only three

Association buildings—a good beginning—nothing more. Philadelphia, Chicago, Brooklyn, and other cities have as yet only one each.

III. Agencies
for the extension
of Young
Men's Christian
Associations.

If such an extension of this work for young men is called for, the question may be justly asked: "Does any agency exist for its extension?"

This leads us to notice the fact that these Associations do not exist as isolated societies, each caring only for its own local work. In the long series of experiments and struggles out of which the institution has been evolved and its present resources in men and money secured, the Associations have often met together in convention and conference. They first met as an International Organization or Convention of the United States

1. International
Convention,
Committee and
Secretaries.

and British Provinces. An executive committee—known now as the International Committee—was appointed first for correspondence, then its work was made to include visitation by visiting secretaries. One secretary after another was

added for the West, for the South, for other parts of the country. The experience of the best Associations favored with the best secretaries was accumulated and compared. Tried and tested methods were propagated. Mistakes were discovered to be avoided.

One Association established a branch reading-room in a railroad depot for railroad employes, placing a railroad secretary in charge. It proved a decided success, and soon a visiting railroad secretary of the International Committee was placed in the field to multiply these railroad branches, and now seventy are in operation at fifty-five railroad terminal points; and at every point the railroad management co-operates in sustaining the branch—so great is its utility to the railroad service.

Testimonies to the value of this railroad work—similar to those already cited from mercantile young men—come to us from brakemen and conductors, from sleeping-car employes, trainmen, baggage-men, express carriers, firemen, engineers, and from men in every department of the railroad service.

A brakeman on one of the trunk lines says: "I derive a good deal of benefit from the reading-room, the library, the games, and plenty of good company that I would not get in other places. If I did not visit the room I would probably begin to gamble, and do other things that would do me no good."

A conductor says: "The lectures on 'First Aid to the Injured,' that have been given from time to time, have been a great help to me. The time I have spent at the room has altogether been most profitable."

A trainman enumerates: "The conveniences of the bath and wash-rooms, the cheerful companionships, and, last, though best of all, the restraint which the teachings of the Association put, through the attractiveness of the rooms, upon theater-going and other amusements of like or worse character."

A timekeeper in the railroad shop: "The entertainments given at the rooms lately, I think, have been a benefit to every person who has had the pleasure of attending them, and the draughting class, of which I am a member, will prove a benefit to every one who will stick to it."

A sleeping-car employé: "It is a pleasant place to read, write, and talk. I think I have been specially helped in the Christian life by associating with the secretaries and others connected with it."

A baggageman says: "The Railroad Branch of the Young Men's Christian Association has been of great benefit to me. It helps to keep us from bar-rooms and other places of evil resort."

A brakeman testifies: "This room furnishes the men a chance to refresh themselves physically and spiritually when they get a little time off duty—a pleasant place, where they will find elevating influences, pleasant companions, innocent amusements, and thus be helped to become useful members of society, instead of visiting the drinking saloons and getting into an atmosphere of profanity and obscenity."

Another trainman says: "One of the best and most pleasing features of our Association is the dining-room. Here we have gas stoves by which we can make our tea or coffee and warm our meals. This feature is, to my mind, far superior to the old way of eating a cold lunch in a baggage car or coach. It makes it seem something like home, and we all enjoy and patronize it. As for the other privileges, they are of great value to railroad men."

Similar testimony comes from the managers of our railroads.

Eleven of the leading railroad officials of Chicago, after hearing and carefully discussing detailed reports, passed the following resolution, and after it had been printed and critically examined, affixed their signatures to it:

"*Resolved*, That we believe that the work of the Young Men's Christian Association among railroad men in Chicago has proved of great advantage to the men and to the companies supporting it. Employees who formerly supported saloons now spend leisure time in the reading and library rooms. The attendance of employees at these rooms, and their use of the libraries, classes and other facilities is steadily increasing. All this tends to better service and greater security for passengers and property. The expenditure is legitimate, and yields large returns."

An experienced manager, after close observation of the work for years, says: "As to the value of the work done from this center, it is in my judgment of the highest order. So long as it is profitable for railroad corporations to promote good morals among their employes and to establish kindly relations between them and the corporations, so long there can be no question of the profitableness of such a work as is done by the Railroad Branch of the Young Men's Christian Association at so trifling a cost."

Another manager, on a rival trunk line, writes: "The value of this work can hardly be overstated. Under its influence and teaching we have better men and better service."

One who probably controls more railroad property than any other man in the country, writes: "In all the larger fields of Christian or educational endeavor I know of no efforts which accomplish more for the people immediately concerned and for the character of the service they render to the public in the safety of life and property than the efforts of the Railroad Branch of the Young Men's Christian Association."

A president of one of the leading trunk lines says: "I have had the opportunity to become personally familiar with the workings of the Railroad Branch of the Young Men's Christian Association. On the lines with which I am connected, one hundred thousand men are employed, and they represent over half a million people in their families.

"The demand for speed constantly increases the dangers of carriage.

The steady hand and clear brain of the locomotive engineer, of the switchman at the crossing, of the flagman at the curve, of the signal man at the telegraph, alone prevent unutterable horrors, and this Association does more in fitting men to fulfill these duties for the safety of the public than all the patent appliances of the age."

The International Committee of Young Men's Christian Associations has in its files strong commendations of this work from officers, directors, or owners of every railroad company on whose lines the work has had a fair trial.

Eight years ago in Princeton College the students made their organization a Young Men's Christian Association. College students came ■ delegates to the International Convention, and asked that ■ visiting college secretary of the International Committee be put in the field. A competent man was secured. Now in 205 colleges—including almost all our leading institutions—the Association is organized with 10,000 students as members. On the Yale College campus, at the request and solicitation of the Christian students, a handsome building is being erected for this work by one of its munificent friends. Every year a large number of these students come to our cities. They enter professional schools and business life. An unusual proportion of them are young men of influence. This college work has made many of them active Christians, self-denying, and sympathetic with such work as that of the Young Men's Christian Association. And on their graduation they now unite with our city Associations more readily than ever before.

These facts indicate that this institution for young men has secured the favorable regard of the railroad capitalist and employe on the one hand, and of the university faculty and students on the other. These are two mighty factors in working the weal or woe of the country;—the railroad, with its million employes and their families, supporting by its capital and labor nearly one-fifth of our population, and with the money invested in it constituting one-eighth of the capital of the country, and the university, which is the bulwark of our higher education and whose students we count among the very flower of our youth.

One secretary of the International Committee is ■ German-American, devoting his whole time, to Association branches of German-speaking c. German De- young men. Already, and partly through the efforts of the partment. International secretary, one of these branches has secured ■ building of its own. Nearly half of the money to purchase this building, as has been already stated, was the gift of German-American merchants. What influential class of our young men is it more important to reach with the Gospel? What effort more promising than this has been made to bring them into our Christian fellowship!

Another secretary of the committee finds his field of labor among the d. Colored colored young men of the South, being occupied chiefly as young men. yet with the students in the colleges and other educational institutions in that part of the country.

But the most important achievement of the International Convention and its Committee has been the calling and fostering of the 2. State Con- various State Conventions. At the call of the Committee the ventions, Com- mittees and Secretaries. Associations in thirty-four States and in Canada have come together by delegates. In thirty States the Convention has succeeded in

patterning its organization upon the International so far that each of the thirty now has its own executive or State Committee. These Committees wisely seek, with the aid and by the counsel of the International, to employ in their turn visiting secretaries, to promote extension and better development of the Association work upon their fields, so that now in eleven States and in Canada these Conventions employ fourteen secretaries to devote their whole time to this important work of supervision, development, and extension. Adding to these the secretaries of the International Committee, the Associations have a force of twenty-five men—thoroughly posted upon the Association work in its best estate, and giving their whole attention to developing and extending this work for young men.

A few examples will be in point.

In a large Western city a fund for a building was being raised. No subscription was good till \$50,000 had been secured. The total had only reached \$40,000, and there the undertaking halted. The help of an International secretary was asked and granted. The addition of his experience, counsel, and efforts secured the needed balance. Precisely similar work has been recently done in one of the largest cities of New England by a State secretary. To a small city, where the opinion has prevailed that the young men ought to do the work for young men without a secretary and without the financial backing required for such an officer, one of these visiting secretaries comes. He calls on the men of business and character in the place, tells them what is being done at other points no larger or wealthier. The result is a call for a competent secretary, in response to whose efforts the young men are benefited, and in time a needed and suitable building is provided. In another city, after the secretary is called, difficulties are met with. He does not prove to be the right man, but a wreck is averted by the vigilance of the State Committee and the State secretary.

Sometimes, but very rarely, both Association and building have been endangered, and both have been rescued and a blessed victory plucked from the very jaws of defeat by the vigilant activity of International or State Committee.

The Associations of a State—assembled from year to year in State Convention—see their need of a visiting State secretary. They are led to see this partly through the counsel of the visiting secretary, who is there on behalf of the International Committee. They pledge what they can for this purpose. They ask for and secure the aid of an International secretary to counsel and co-operate with them. With his help they attain their object. In this way one State after another is being led to develop and extend this work for young men.

The State organizations are of paramount importance, because in their turn and upon their field they each seek through their agents or secretaries to care for and develop not only the city Associations but equally the railroad, the college, and the German departments of this work for young men.

Young Men's Christian Associations exist in most of the countries of Europe and in many other parts of the world; but, owing largely to our International and State organizations, the American Association-World's Conference are both more numerous and more efficient than those of any other national group. Since 1855 a world's conference of the Associations has met triennially in the various capitals of Europe. In 1878, owing chiefly to American influence and precedent, this conference

appointed a Central Committee, with ■ quorum located at Geneva, effected an organization, and have since carried on a work modeled upon that of our own International Convention.

Owing also to contact with the life and work of the American Associations, ■ young men's society (*Christlicher Verein junger Männer*) on the American plan was formed in Berlin in 1883, and under the leadership of a competent General Committee similar societies have been and are being formed in the leading cities of the German Empire.

Summary. An attempt has been made to show:

First. That by the patient effort and experiment of many years and many workers, the Young Men's Christian Association, when occupying its best buildings and officered by its best secretaries and directors, proves itself ■ effective preventive agency for the welfare of young men in our cities, large and small.

Second. That when this work is most broadly planned in Christ's name to build up the whole man, body and mind, soul and spirit, then young men, instead of being so difficult a class to reach, prove readily accessible to Christian effort, and the best foundation is laid to bring the largest number of them under the power of the Gospel.

Third. That this Association is welcomed equally by the railroad manager, the university faculty, and the German-speaking merchant as an agency peculiarly fitted to promote the best welfare of the large and influential classes of young men found among the million railroad employes, among the students in our academies, colleges and professional schools and among our German-speaking fellow-citizens.

Fourth. That the demand for this work for young men is immensely greater than the supply of either money or men for its prosecution, no one of our large cities being adequately supplied, and many having as yet made no provision for their young men.

Fifth. That efficient agencies to conserve, develop, and extend this work exist in the International and State Conventions and their executive committees, and that through their efforts the Association work in its best estate is being emulated and imitated in cities, large and small (fourteen new buildings being now in course of erection), upon the continent of Europe, and specially in the leading cities of the German Empire.

In the light of these facts, it is clear that if the condition of the young men in our cities contributes materially to make these cities a menace to our civilization, then one excellent and practical way of averting this menace is for all good citizens to invigorate and extend the Young Men's Christian Association as an agency well fitted to elevate and Christianize young men.

Yesterday in this congress one of the speakers, alluding to the sad lack of attendance upon our churches, added as the only solution of the problem he could offer: "We must compel men to come in by the compulsion of love."

The mission of the Young Men's Christian Association has been very inadequately set forth, if, between the lines of this paper, he that runs can not read that the life of the organization, its vital energy and force, comes from a love for young men which animates and penetrates all its agencies. The blessed compulsion and constraint of this love we believe to be irresistible when it springs from the love of Him whose precious name the Association bears, for whose service it has been created, and on whose presence and blessing all its past and future usefulness depends.

THE ORGANIZATION OF THE CHURCH FOR WORK.

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THERE are two conceptions of the unit in Christianity, one that it is the individual Christian, the other that it is the Church. There are, again, two conceptions of the Church, one that it is a collection of individuals, the other that it is an organization of individuals; and, corresponding to these, two conceptions of the comprehensive principle of Christian service, one that it is personal activity, the other that it is co-operation in personal activity. The view now taken is that the Church is the unit, and the individual the fraction; that the Church is not simply a collection or even an association of individual Christians, it is a divine organization; and that the principle of service is not fully stated as personal activity, it is co-operation in personal activity. The reasons for these conceptions, so much more generally accepted than adopted, are worth reviewing. They can only be stated briefly. They should be clear in the mind of every Christian.

All religious life is the result of the work of the Holy Spirit. The *Spirit giveth life*. The work of the Spirit is organic. Within the individual, as he produces the wonderful fact, a new birth, the Spirit's work is orderly. He organizes the powers of the soul, so that they work together. The intellect, feelings, and will are brought into co-operation. In proportion to the fullness of the Spirit's work, the organization of the individual life becomes complete. In our view of it this is the peace which is an essential condition of effective Christian power. There are Christians whose powers are manifestly not in co-operation. The heart and conscience are in conflict. The conscience and will are opposed to each other. Our statement of these facts is that the Christian is unspiritual. What he needs is the anointing of the Holy Spirit, which will reconcile him within himself, and make him a helping instead of a hindering factor in the Church.

This illustration regards Christian life at a low point. But, however high one's spiritual state, we ever need new measures of the great gift. The result is ever the more perfect co-operation of the powers of the soul with each other and with God, and the increase of its efficiency without apparent limit. The humblest Christian becomes as David, and David as the angel of the Lord. The subject now so slightly presented, viz., the organization of the life which takes place under the operation of the Spirit, is one of great suggestion.

As the work of the Spirit is organic in the individual, so is it in the Church. The Church is an organic unity. It so organizes its individual members that the Church becomes a co-operative society. The vision of the wheels in the first chapter of the prophecy of Ezekiel may be taken as a vision of the Church, the wheels being the individual members carefully combined as a divine mechanism, and intelligently directed by the living Spirit within. Not simply did the wheels move as he descended among them; they moved together. The idea in the vision may be expressed in one word, as the *co-operation* of the wheels with each other,

and with the living God, to whose power they were so completely submissive, and of which they were so perfectly executive. The reason for the organization of Christian activity thus stated is the divine constitution of Christian life, and of the Christian Church. We are under a spiritual constitution whose supreme aim is the organization of life.

Another view of this reason (it is not ■ new reason) is obtained in considering the end in view in Christian life and in the Church. This may be stated as two-fold: To every man his work, and to every soul the Gospel; the former for the sake of the latter. If we give but one this is the aim: To every soul the Gospel. We have a Gospel to deliver. It is for every human being. How shall we make sure that every soul receives it? Or, limiting our view to any particular community, how shall we make sure that every soul in Cincinnati receives a full presentation of Christ? Some one may be overlooked. Very easily they may be. With the most assiduous personal effort independently, or unsystematically, prosecuted, many will be overlooked. It goes with the saying that the only possible way to reach the entire community, even with an approximation of thoroughness, is to organize our work, to apportion the total to be done in such a manner that some one shall be responsible for every town, for every ward, for every street, for every court, for every house, for every soul. However well we are doing our work, if organization, or a better organization, would make it more thorough, we should organize, or re-organize, the Church.

The principle, to every man his work, is subordinate to the greater principle, to every soul the Gospel. At best the laborers are few, the work to be done is great. It will require every one. How shall we make sure that every one does something? that he does what he can do best? that he does his best? that all the varieties of work required, calling for so many special agencies, are developed, without ■ careful organization of the elements of which the Church is composed? The question answers itself. What is true in military affairs, in seafaring life, in politics, in business, is pre-eminently true of the greatest of human labors, the grand religious enterprise of redeeming the world. It requires careful and elaborate organization.

The teaching of Scripture has been pre-supposed in all that has now been said of the reasons for organization. This teaching should be more definitely cited. The Savior's training of the twelve and the continuance by the apostles of the same method in training the early Churches are full of instruction. The individual disciple, as soon as he was called and attached in his new relation, was to go to the next man. When this man was also brought the two disciples were associated, *i. e.*, brought into the simplest form of organization. The twelve, the seventy, and also, we may presume, the hundred and twenty, the five hundred, the three thousand, the five thousand, were thus associated two and two. But there were three also among the twelve who were especially associated with each other and with our Lord. The twelve made together a divine society. During the three years of their association with our Savior they were in a process of high spiritual organization, the center of the larger organization of all believers; men and women and children centering organically about them. The purpose of this divine method was the efficiency of the Church in the work to which they were called, of becoming fishers of men. Notice

this expressive name for disciples: Fishers of men. It contains, as our Savior used it, an admirably definite illustration of the organic life of the Church. The Lord's fishermen fish alone. They also fish together with the great Gospel net. Thus we have two miracles and one parable of the net. What is the net to which our attention is thus so significantly drawn? What, but the Christian Church? The Church of Christ is the Gospel net carefully constructed in its high organization (this is the ideal), with a mesh so fine that, as it is set in the tide-ways of life, and were drawn and drawn again, nothing, if possible, can escape it. To cast and to draw it every hand is required in carefully assigned stations.

Another of our Savior's miracles also illustrates this organic constitution and work of the Church, viz., the feeding of the multitudes. In fact, there where two of these miracles, similar in all their great features, the repetition being significant of great constitutional principles of the Church, as in the case of the miracles of the net. In the feeding of the multitudes particular attention is called to the organization employed. Our Savior was the center, the twelve were grouped about him, the multitudes were grouped about them in companies of fifty. Every thing was so arranged that, with a number of laborers so disproportionate that every one of them was responsible (in one instance) for over four hundred persons, every individual in the great company should receive a portion of the fish and of the bread.

I will refer to but one other teaching of Scripture: The Church is called the body of Christ. In two chapters of the Epistles, and in several isolated passages, this figure is elaborated to illustrate the organic nature of the Church. The Church is the Savior in a continual incarnation. The individual members are organized vitally to reproduce this embodiment. The various elements are brought by the Spirit into such a unity and resemblance that in the local Church the Savior (theoretically) is reproduced doing his saving work—his hands, his feet, his countenance, his voice, his very self. The organization is not accidental; it is essential. It is not mechanical; it is vital.

It may be thought that it was unnecessary to spend so much time upon an idea so generally accepted. My fear is that not enough time has been given to these so purely preliminary considerations. However generally accepted these views may be, they are in no way, thus far in the history of the Church, of general adoption. It is too easy to find Churches, after years or generations of existence, with only the most elementary and inadequate and ineffective organization. It is far too easy to find pastors who are not ashamed to say: "I can preach, I can work, but I can not organize;" whereas every pastor, if called, has this in the terms of his choice by God, the call to be an organizing leader. He is not merely what he has been so often called—a wheel-horse, or a lead-horse. He is more than any mere horse can be. He is an intelligent leader, placed by God over the Church to aid it to construct itself as a thoroughly effective divine society. This every pastor should see. This every Church should see. They both should accept this view. They should adopt it. Though what has thus far been said has been spoken of so preliminary a matter, it is the most important portion of this paper.

We pass now to the consideration of what is meant, practically, by

the organization of the Church for work. A pastor or a Church wishes to effect a working organization; one that will enable the Church to do these two things, viz., give to every man his work, and carry the Gospel fully and adequately to every soul within its field. What shall they do? Where shall they begin? I can only name some of the principal points which should be covered by every Church. Organization for work involves several special forms of organization.

1. *We should organize for the collection of facts.* This is what I should call the orderly beginning of effective organization for work. We must know our facts. The Church is in the community. What is the Church? and what is the community? How many men, women, and children are in them? What are their religious condition and preferences? How many attend Church? How many do not attend Church? What children are in the Sunday-school and what outside it? Who are sick and need care? Who are poor and need relief? Who are neglected? Every Church should know the facts concerning itself and its community. It should keep itself constantly and freshly informed. It should know the condition of the people in respect to the drink question, the Sunday question, the labor question, the questions that center in the family. The Church should be organized for the collection of these and all other facts important for its workers to know. This involves the definition of the territorial parish in some mode, the appointments of capable visitors, with definite, simple instructions, who shall go from house to house in repeated and frequent circuits. It involves the taking and the tabulation of the census of the community. The pastor should be at the head of this organization. He should be in constant communication with the visitors.

This work looks formidable. It requires tact, and patience, and sympathy. But it can be done. Every Church has members who can do it or can be trained to do it. Some Churches have salaried visitors. This is an excellent plan, unless it is made a substitute for visitation by the Church. Then it is hurtful. The true place of the Church missionary is to do special work in co-operation with the pastor, the superintendent of the Sunday-school, the Church visitors. Every Church can do this fundamental work; *must* do it. It has not begun its work intelligently if it has left this service out. It is at once the least showy and the most important feature in practical organization for Church work. Every pastor should see this. If this work has been neglected in your field begin it.

In the Pilgrim Church in Cambridgeport, Mass., there was opposition when it was proposed to organize house to house visitation. With great reluctance on the part of many it was secured that a trial district of arbitrary boundaries should be worked for three months as an experiment. But so successful was the trial that the entire region of the city in which the Church was located was divided into districts, and has been carefully worked for over twelve years without interruption and with excellent results in every direction, in the discipline of a body of workers of exceptional efficiency and numbers; in the improvement of the Church attendance of two entire wards of the city; in the bringing of hundreds of children under religious training; in the timely and thorough distribution of relief; in the promotion of temperance; in conversions and powerful religious awakenings. In another Church within my acquaintance the proposition

to undertake visitation was coolly received. The difficulties were seen quite to the exclusion of the encouragements. But a devoted, wide-awake Sunday-school teacher seized the idea. With a little band of four Christian boys he undertook to apply it. They selected a district to work whose recommendation was that it was difficult. They went out, two and two, at night after the day's work was done. They went from house to house. Within four weeks they secured six bright lads for the Sunday-school, who, in the language of this enthusiastic teacher, came to stay. The work of this teacher came to the knowledge of the Committee of the Church. It had a wonderful effect upon men who so lately had seen only the difficulties of a plan of visitation. They were inspired. They moved for a general districting of the parish, selected visitors, employed a Church missionary to co-operate with them and take a Church census. And, with the impulse of special consecration meetings, initiated this most important advance in organization.

Of this, and of all new modes of organization, this should be said—I regard it as a practical observation of the very highest importance—that it is exceedingly desirable that a new plan should have, to initiate it, a fresh, spiritual impulse. It is wise to delay beginnings in the preparation to receive this new impulse. For this reason a time of revival is so favorable a time for the introduction of new plans. If the Church will seek an impulse it will not have long to wait. Draft a plan; propose it to the Church clearly and fully; invite a meeting for its prayerful consideration, and for consecration to undertake it, and the Spirit will breathe upon the people. The sacred impulse will be the divine recognition of the people's faith.

2. *Organization for work involves the organization of the social forces of the Church.* Perhaps we should be surprised at the number of persons, trained in the Church, who are socially held if they stay. While of persons not thus trained I believe it true that the greater number reached are, at the first, socially attached. The Church is a household. It has a fireside. The social side of its life is not separate from the religious life; it is a part of it. The fire comes down from heaven upon the hearth as upon the altar. Organization is necessary to the development of the full efficiency of this admirable force. The Church should give a warm welcome to all who enter its doors. It should organize its welcome. It should not suffer any stranger to enter and leave without a hand-shaking, the representative in the modern Church of the apostolic kiss, so thorough and heartening that it shall warm him through and through, and send him away with the firelight of the Church fireside flickering in his happy face.

The ushers have a most important service. The psalmist was a preacher. But he has recorded his sense of the importance of the office of the church door-keeper. He wished he could be in both places, in the pulpit and at the door of the house. Many a pastor has had the same wish. According to the excellent practice of many Churches, the young men, and representatives of the responsible leading men, should be door-keepers. And they should only represent a cordial Church. We need to be rid of the paralyzing idea that an introduction is needed to strangers in the church porch or aisles or pews. The Savior has given us a standing and universal introduction. The Holy Spirit ever renews it.

Again, the social gatherings of the Church, when well conducted, are a source of power. How often they are not satisfactory, so thinly attended, so fractioned into coteries, so chilly! The strangers are frozen out of them; and those whose presence is most important neglect them. It should be a matter engaging the best wisdom of the Church to organize successful social gatherings, not lectures, not Church parties, not entertainments. The entertainment feature, a little overdone, has great efficacy to kill the social life of a sociable, and of the Church. Entertainment should be strictly subordinated. The ruling idea should be of the household at the fireside. Every Church can have effective social gatherings, if it will. But thought and pains and sacrifice must be freely given.

Again, the family life of the Church should be availed of far more than is the case generally in our Churches, and in an organized manner,—especially if we would reach young men. Many young men are away from home in our cities. They have come to the city to seek their fortunes. We should provide them a Church home. We should also invite them to our tables; make evening gatherings especially for them to get them acquainted with each other and with the young people of the Church. Why should it not be an organized habit with many families, in every Church, to have at frequent intervals young men at their tables and at their family altars, to gather about them the frequent associations of the family life of which they are otherwise deprived, with the aim of attaching them by this powerful social bond to the Church? The family is a divine institution. God gives us our homes. They are for his service. Can we not make far more of them? When Matthew the Publican was converted probably he was bidden like the earlier apostles to fish for men. We may conceive him asking the Savior how he could be a fisher of men, and the Savior replying, "Make your dining-room a fish-pond, Matthew, a little Sea of Galilee. Invite a company to your table; invite me; and you shall see the effect of this simple social expedient in catching men."

I must not omit a reference, and a very particular one, to our young people. Their social power especially should be intelligently and prayerfully shaped as a sacred trust. Young people reach young people. They have the sympathetic tone and touch. It should be constantly held before our young people as a high religious aim to make the utmost of their social powers for Christ. Not for mere amusement, or for improvement even, but for Christ, to draw young men and women to Christ and his Church. In all our social organization much more attention should be given to the aim. It is to give the Church drawing and keeping power. It should be so intelligently directed that in our work and in our play our aim will be to win men and hold them for our Savior.

3. *The Church should be organized for personal work.* It is sometimes objected to organization that it tends to limit individual activity to those who are officially assigned to service. This may be the case. A result yet more serious may be seen—a limitation of personal work. But we shall escape both perils if an aim of our organization is the promotion of personal activity, and of personal work. Of the latter we now speak. By personal work is meant what has come to be conventionally so designated, viz., that form of personal activity in which individuals work for individuals to bring them to Christ. All our work should come to this,

the hand-to-hand effort of the pastor and of the members of the Church, to save some one. For this our visitation should be conducted; for this our social power developed. This is the end of all labor and Christian life, that every soul may receive the Gospel.

As an equipment for personal work one should know how to win men. The Bible is his text-book. He should make a study of it with this purpose in view, to bring the truth needed in any particular case to bear upon the heart and conscience. A part of the training of the visitors, of the mothers, of the Sunday-school teachers, should be that they may know how to talk with an inquirer, and with those who are careless, indifferent, opposed. I have referred to the Pilgrim Church of Cambridgeport. I asked a young man, a teacher in its Sunday-school at one time, on the eve of revival, if he knew how to use the Bible for personal work. He showed me his Bible. He had been at work upon it for months in special preparation for the work, which he thus had the blessed privilege to hasten and to widen. In that Church was, and is, an exceptionally large number of persons who know, from long training, of patient study and experimental drill, how to win a soul to God.

It is to be feared that many Christians, otherwise intelligent, are not capable of doing this work intelligently for want of the preparation which is essential. It would not be safe for them to attempt it. Our organizations should lay stress upon this discipline. To single one class of workers: Every Sunday-school teacher should aim personally at the souls of his scholars. He will have his reward. He should choose his opportunities wisely, then use them fully. The Sunday-school organization is central in the Church. It should be faithfully kept before both teachers and scholars that the aim in the school is personal work for conversion, not education in the truth, but salvation by the truth. I once heard a candidate for admission to the Church say, "I should have come to Christ long ago if some one had spoken to me. I was ready to be spoken to, but none of my teachers ever gave me a personal invitation." How different was the case of another. When asked what had convicted her of her need she replied, "My faithful teacher. He sought me. He came to my house for me. Seeing his concern for me, I could not refuse my Savior longer, and hence I am here." That teacher, a man in active business, felt his responsibility for the souls of his scholars. He went to them all, and often; choosing his opportunities as wisely as possible, he aimed always to see them alone. This was a scrupulous point with him. And, in a difficult and large class, he saw every scholar hopefully converted. It was a blessing of this teacher that he was in a school whose teachers were specially organized for personal work. They had stated meetings to confer over their classes. They were expected to be able to tell, from personal and faithful attention, the spiritual state of each scholar under their care. Do I need to give the result, the spiritual blessing of hopeful conversions in every class in the school, whose teacher belonged in the devoted band?

The service now treated is commonly associated with revival. It seems to be far too generally felt that the time for personal work is quite exclusively in a time of special religious interest, and that at other times we are excused from it. Surely this is an unscriptural and a perilous view. We should be upon the personal errand always. We shall only

see revival ■ a frequent blessing as this is true in the Church; and as personal work is organized and incessant; as it becomes measurably certain that every person in the congregation, and in the community, is an object of personal interest to the Church, and is sure, from time to time, to be personally addressed with the claims of the Gospel. It should be definitely known to every Church who and how many are the unconverted persons about it. At all times we should feel the seriousness of this condition of things, and our responsibility for them.

4. *We should organize the praying power of the Church.* We are steadily coming, you observe, to the spiritually highest thing in organization. Mr. Finney makes the suggestive remark, in one of his revival lectures, that there are Christians who so emphasize the need of prayer that they undervalue work for souls; and that there is another great class which lays the great stress upon work and undervalues prayer. "The effective worker," he says, "is one who works prayerfully." We have spoken quite fully of personal work. Let us always keep in view the relation to all fruitful work of intercessory prayer. The Savior made his disciples feel, from the prominence which he gave to it, that an essential qualification of power in his Church is power in prayer. They asked him at one time, "Lord, teach us to pray." He taught them to pray. He instructed them in the elements of prevailing prayer. He trained them to pray, two and two, two and three together, all together. He made the twelve a disciplined band of intercessors. The hundred and twenty at Pentecost were organized to pray together, and, presumably, the three thousand and the five thousand afterward. The apostles seem to have organized the missionary Churches in a grand union of intercessory prayer. This was so essential, that they press the need of it in intense language, and repeatedly.

The Church and the leader must be in a bond of prayer. The net of prayer should be woven of all the membership of the Church. The simplest form of organization is two and two, of the pastor and the official members of the Church, the mothers, the superintendent and teachers, the young Christians. We should know each other's voices in prayer. The children should help to weave the great net of intercession. The Church is not a net save as it is woven together in united intercessions. A wise worker was accustomed to refuse to work in a Church which had no mothers' prayer-meeting. It was not sufficient that the mothers should pray; they should meet for prayer. So the teachers should meet for prayer. Every special Church organization should represent an aspect of the Church in prayer, pleading with God to bless his work and to hasten his kingdom. What results have grown from so simple an agency as a mothers' prayer-meeting, or a teachers' prayer-meeting, or a young men's prayer-meeting, or a children's meeting! The blessing of God has come down upon the Church in prayer, visiting but praying, a social Church but a prayerful Church; apt to teach, diligent in personal work, but great especially in watchings for the Church. Let me speak of a band of young men, two at first, gradually increasing to a score, and thus surrounding their pastor, and coming into a holy and powerful union with the divine Spirit. The kingdom was coming, though without observation, when they first gathered, those earliest two; and in the course of months, ■ they kept on praying, it came visibly to many souls. That organization,

followed up, would have led to a general organization of the Church in intercessory prayer.

I have spoken of the work of visitation as the natural beginning of Church organization for work. But organization may begin anywhere. There is no better place in many a Church than with a praying circle of young men. To all that has been said it should be added that the forms of organization are not the main thing; the main thing is the spirit of organization. A pastor, or an ingenious superintendent, or other layman, may be fertile in plans. This may be a blessing to the Church, and it may be an evil. The ideal state in this respect is when the Church is so full of the Spirit that it continually develops new forms of organization, when spontaneously plans are devised to meet new wants; plans not of the pastor, perhaps, not as good as his, perhaps, in mere structural perfection; but, again, more perfect *because more vital*, being the outgrowth of the life of the Church. It is a great lesson for a pastor, for an ingenious superintendent to learn, that the poorer plan of another may, practically, be better than his fine and elaborate scheme. The main thing, as concerns our part in promoting organization, is to promote the spirit of organization.

I have referred repeatedly in what has been said to the purpose of organization as the salvation of unsaved men. Its highest value, as might be expected, is seen in a special work of grace. The discipline of method, especially in personal work and in prayer, and all effort to foster the spirit of organization, will be vindicated against all criticism if organization seeks to follow the leading of the Spirit; when the demonstration of the Spirit is with power.

Some years since I was describing to a friend the careful organization of the Church of which I was at the time the pastor. When an outline had been given him the parts seemed to him so numerous and so complex that he raised the doubt whether such an effort at minute co-ordination of the work of the Church was not mechanical. The criticism was not new. My reply was: If the plan has been elaborated according to Scriptural guidance and inspiration, its value will be proved when the Church is awakened. The time came sooner than either of us could have expected; within that very year. It was a remarkable work. There were not less than three hundred hopeful conversions. Of the converts at least two hundred and fifty, as nearly as could be ascertained, united with some Church; one hundred and fifty of them on a single Sunday in midsummer. When the critic of organization heard of this great work he wrote a humble letter with this confession: "I see now the value of organization; that this revival could not have had its remarkable extent without your careful and thorough organization of your force."

He did not then know how true this comment was; for, while the revival was not carried on by the particular plans at the time in use, these plans were the guides to special methods, which spontaneously suggested themselves. In particular, a remarkable plan for the combined organization of personal work and prayer thus spontaneously arose. A member of the Church invited a few men to meet at his house for prayer. The response was so unexpected that what was called a prayer circle was organized exclusively for prayer for persons for whose conversion the members bound themselves to labor personally. The success of this simple plan was so great and immediate that the circle was soon compelled by

numbers to divide into two. Other circles were organized upon the same simple outline till there were as many as ten in that one Church, with a list of over a hundred and fifty active members. These circles made, together, the Church net. The individual members stood in their places and cast the net into the sea again and again. And again and again they drew it to shore. Then it was demonstrated to all who observed intelligently and sympathetically that organization is a preparation for the work of the Spirit, leads on to it, and powerfully promotes it. The result was as clear as of military or mercantile organization. I am addressing those who know how true this is in their own signal experiences.

There is ■ sense in which it is proper to say that we may organize the Church for revival. Revival is the end we should ever have in mind. We can only save the masses of the people in our cities by a frequent succession of powerful awakenings. For these we must plan to give them, as the Spirit descends, the utmost possible scope. We may have to wait, delayed by untoward elements which must be harmonized. But if we wait, steadily and comprehensively developing the plans which the Spirit will give us; different plans in form, but all His, all of them covering the great particulars named above; the collection of facts, the discipline of social forces, of personal work and of prayer, the day of grace will certainly come. We are always approaching it. Jonah was in preparation for his great work in Nineveh for a time indefinitely long. Nineveh was a city of almost hopeless wickedness. But in all that process of preparation, as the Spirit had in the prophet a human agent, with whom he could co-operate, the one great day of Nineveh was brought ever nearer, till it came that mighty day of the awakening and repentance of a vast city. There is one instance, brethren! What was possible to one man, is it not now possible to many inspired with Jonah's faith in the power unseen that convicts of sin and renews the soul to the Church of God in the city? I know a humble woman with a faith like that of Jonah. She was a woman who had spiritual visions. She told me as I was visiting her at one time this vision, which had just been powerfully impressed upon her imagination: "I have been reading again," she said, "that wonderful story of the Pentecost; of the fire and the wind. And I thought: I am a poor obscure woman; one of the humblest in the Church. I am only a little match. But a match can do something if it is only lighted. I have seen a match light a candle. If there had been a dozen candles in a row it could have lighted them all—one little match. With a little fuel brought and well placed a match, just one little match, lighted, could set fire to a house. My pastor, this was the vision I had. I am but a little match, but if I am lighted by the *fire* of God I can kindle a light in some other Christian, perhaps in many Christians. I, one little match, might set a house on fire. But at the Pentecost, when the fire burned, there was the sound of a rushing, mighty wind. What if, when the fire was kindled in me, the wind should favor? Then (and she had a beautiful face now, an inspired face), then, I thought, only one little humble match might set the whole city in flame." It was a sublime faith which burned in her eager words. They kindled me. "It is true," I said to myself. But how can I most hopefully fire myself to kindle the Church and the city? Not by an isolated effort, however hopeful, however devoted. But as the hundred and twenty did; that highly organized apostolic

Church which, with preparations made and completed upon the divine suggestions, as it paused, and the fire was lighted, and *the wind blew*, saw that great city, and afterward greater cities, the greatest and most difficult in the world, first illuminated, then set on fire.

We shall differ in our preferred modes of organization. Methods practicable in one place are not practicable in another. But however we differ, let us organize the Churches *some way*, as we shall be able, and as perfectly as we may be able. Let us seek the highest possible discipline of all the forces, lower and higher, at our disposal. And the result is as certain as the plan of redemption. The city will one day, *one day*, brethren, be set on fire. It has never failed; it never will fail. With all the experience which has been brought to us this is the outcome: Organization, Scripturally, prayerfully, and unweariedly pressed and perfected, will alone secure with certainty, and with frequency, the only blessing which, under God, can save the city and the land.

THE CHURCH ORGANIZED FOR WORK.

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I DEEM this Congress very unfortunate in its close. But for this most admirable paper to which we have just listened, I should think that the managers had in view the suggestion made by the man at the feast, who said: "When men have well drunk, then [they bring] that which is worse." So it would look as though the managers here must have had some reference to that kind of a close. Only that my brother, who has been so successful in pastoral work, whose success it has been my privilege to hear of and to rejoice in, has given us that paper, I would think that this morning's session might be a failure. Hardly had I received an intimation of what might be expected of me on this occasion, when I was called away on a very sad ministry, and returned only two or three days ago to find my own work very much behind, myself very much pressed; and yet I did turn my thought to this subject and jotted down a few things which it seemed to me proper to say, and which I find thoroughly anticipated by the paper which has been presented.

The things which I had in mind were somewhat fundamental, and I had got them in this form:

The subject assigned us is, "The Organization of a Church for Work," and the question arises,

I. What do we mean by a Church? And our answer is,

1st. It is not a social club—its object is not the promotion of social life and enjoyment among its members and frequenters.

2d. It is not a literary association—its object is not the cultivation of letters, of the sciences, of the arts.

3d. It is not a mutual benefit society—its object is not mutual protection against the ills of this present life, the promotion of worldly interests.

4th. It is not simply a benevolent institution—its object is not the distribution of the goods of the rich among the poor and unfortunate.

For the purpose of this discussion, we may define a Church as *an organization suggested and projected by the New Testament*.

We distinguish between “a Church” and what some are pleased to call “the Church.” We do not stop to consider the difference of view among Christians relative to Church organization, but so frame our definition that, so far as we know, all present can accept it for the purpose here contemplated. The Church of which we are speaking is a local body, independent, autonomous, except in so far as it is under law to Christ; and, in order to be entitled to be called a Church, it must, in all things, hold itself subject to his will so far as made known to it, knowing no other source of authority. It is of such an organization, then, that we are to speak.

Church organization grows out of that sympathy which arises between souls born of God. It is the Scriptural product of a desire for fellowship, spiritual communion, a sense of increased strength arising from union in thought, purpose, and motive. A Church, then, differs from all other organizations in that it, at least professedly, crystallizes around the person of the Lord Jesus Christ, and draws its life, its inspiration, from him. Without Christ there can be no Church.

II. The “Work” here contemplated, is that in which an organization, such as we have described, may legitimately engage. It is the object contemplated by Him who suggested the Church and has honored it as his instrument.

Now, what is the work contemplated in Church organization? As we have said, it is not the promotion of social enjoyment; nor is it the cultivation of a literary spirit; nor is it the securing of mutual support and comfort in this world; nor is it the relief of the poor and the suffering—the dealing out of food, raiment, shelter, medicine, to the indigent of this world. That these things may result, and often do result, from Church organization, we readily and gladly admit; but we positively affirm that these are not the things contemplated, otherwise than secondarily, by Him without whom there would be no Church.

Man’s social nature, his intellectual growth and enjoyment, his advantage—derived from the help of others, as well as his helpfulness towards others—all these may be the result of Church organization, Church membership; but they are none of them, nor all of them, the object for which Churches are organized.

If, then, we are required to state the object of Church organization, we must confine it to two things, viz.: *The winning of souls to Christ, and the edifying of souls in Christ.*

This, then, is the work of the Church, which we are to contemplate in this brief discussion. All else is secondary and incidental, important only as it conduces to the one or the other of the objects named—the winning of souls to Christ; the educating or building up of souls in Christ. To form friendships; to cultivate the intellect; to do good, especially to those who are of the household of faith; to alleviate suffering and minister to the distressed—all these things may engage, more or less, the attention of the Church member, but they may engage the attention of another as well. The man of the world, the soul out of Christ, may seek and find

congenial companionships, may cultivate his mental and his moral faculties, may confer benefits with the expectation of receiving as much again, may even bestow his goods upon the helpless, the degraded, the outcast, the miserable; but it does not follow that he is worthy of membership in the Church of Christ. He may do, and often does, such things while he has no sympathy with Churches, no love for souls, no care for the eternal interests of his fellow-men. It does not follow that the work in which such an one engages is the legitimate work of a Church of Christ. But, on the other hand, he who has it in his heart to win souls to Christ, who would do all in his power to help the followers of Christ to grow in grace and in the knowledge of their Lord, growing them up into Him who is their living head, that man instinctively, as by law of his spiritual nature, seeks companionship with the people of God, and, for the sake of such companionship, unites himself with a Church of Christ. We do not receive men into the Church in order that we may *give* them sympathy with Christianity, but we receive them into the Church of Christ because they *have* sympathy with Christianity and with the lovers of Christ.

And now, remembering that the work of a Church is to win and to edify souls, the question returns, *How is a Church to be so organized as to enable it to most successfully accomplish the object for which it was called into being?*

We answer: *By conforming most strictly to the Scripture model.* When we say this, we do not intend to antagonize the form of government, or mode of administration, adopted by any of our brethren. We state our position thus broadly, in order to allow each one to form or retain his own idea as to the Scripture model. All we say is, that the best organization of a Church for work is that which conforms most strictly to the Scripture model. He who sent out his apostles to carry the Gospel to the nations, and direct their converts in the organization of Churches, gave to the organizations thus originated the very best form, and set men and women to work, *according to the very best methods.*

We do not hesitate, then, to say, first of all, that in order to the fulfilling of its mission, the Church must have a pastor. There must be some one whose official position is that of an overseer, bishop, pastor. The apostles saw this, and, under the direction of the Holy Spirit, they appointed elders, or pastors, for the Churches which they organized, and taught the people to "obey them that had the rule over them," "to esteem them very highly in love for their works' sake." The pastor

"Is the man by God

The Lord commissioned to make known to men
The eternal counsels—to offer terms
Of pardon, grace, and peace;
To teach the ignorant soul—to cheer the sad;
To give the feeble strength, the hopeless hope;
To help the halting, and to lead the blind;
To warn the careless, heal the sick of heart,
Arouse the indolent, and on the proud
And obdurate offender to denounce
The wrath of God."

On him it devolves to "go forth by the footsteps of the flock and feed the kids beside the shepherds' tents."

By the term "pastor," we do not mean a mere preacher. A preacher he ought to be; but he must be something more. He is the overseer, not only of the spiritual affairs of the Church, but of its secular affairs as well.

We now and then meet with men who tell us that it is our business to preach; somebody else must do the rest. They can go into the pulpit on the Sabbath day and can present a most magnificent sermon; they can attract men to their ministry and hold them spell-bound under their eloquence. And we find them the center of large congregations; throngs wait upon their ministry. But, unfortunately, the throngs go when they go. We know a good many men who are a great success in drawing people to the house of God on the Sabbath day, but we have found that when those men departed from those places the churches that they had served was really practically weaker than when they came to them. Now, it is a beautiful thing, it is a blessed thing, a thing which any of us might covet, to be able to draw men, to be able to hold men, under our ministry; but that is not all the work which our Master has given us to do; that is only a part of it. We shall never have accomplished our work unless we shall have trained men, unless we shall have attached men, not simply to Christ, but to each other, into organizations, so that they may work together harmoniously, and earnestly, and efficiently. This is the difficulty with ■ great many men very excellent in other respects. They have never learned what our brother has learned so admirably—organization. Now, I do not, myself, claim to be, what I believe him to be, a great organizer; but, at the same time, I admire organization; I rejoice in organization. I believe it is the privilege of our pastors to be greater organizers than many of them are; and I think that if there is any defect in our theological training, in our theological schools, on this question that is agitating the public mind, to some extent, at the present time—if there is any defect in training in our seminaries, it is largely in this direction; there is a failure to teach men to organize their work. We have men who can most admirably state the great doctrines of the Bible; men who can give us very excellent views of the history of Christianity; men who can give us some idea of sermonizing, and criticize a literary production with ■ great deal of acumen and propriety, but when it comes to the practical work, when it comes to telling men how they are to go to work to take hold of their fellow-men, how they are to manage the affairs of the Church, how they are to deal with those who are nearest to them in their Church relations, and how they are to reach out after those who are more remote, they don't seem to be able to teach; and consequently, ■ great many pastors work long and alone, wondering why it is that they can not succeed, simply because they do not know some of the first principles of dealing with men.

Now, I say that the pastor must learn to do all kinds of work; he must be a man of all work; and I have intimated that he is not a mere spiritual guide of the people, but he is ■ guide in all things that pertain to Church life. How often, in the early part of my ministry, a difficulty confronted me—of finances, for instance. "I will transfer these things to my brethren," I said, with the thought that I had little or nothing to do with them. But I have learned better than that since. I have found that I have success in the conversion of men and retaining them in proportion as I look after those things, as well as after the others.

So, I say, pastors make mistakes occasionally. We know that. We find Churches which, in view of the time that they have been organized, in view of the labor that has been bestowed upon them, ought to be well

established and instructed; but we discover that they are like some in the early days of the Church, of whom the apostle said, "For when for the time ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God." So it is in our Church life; so it is with our Churches that have had no experience in their work.

The pastor must be the actuary. He must be, under his own Master, the man at the wheel, who not only turns the rudder to starboard or port, but who, at the same time, communicates with the engineer and gives direction as to the speed of the vessel.

By all this we do not mean to say that the pastor must do every thing himself; far from it; but we mean to say that it is his business to see to it that the thing which ought to be done is done.

Now, once in a while men say, "Well, I want my people to do so and so, but I can't get them to do it." You talk with some men, and they will tell you of their work and their anxiety to enter into this kind of work, and into that kind of work, and the other kind of work, "but I can't get my people to do it." Well, it is a confession of weakness; of course it is. And the question arises, "Has that man really laid himself out to accomplish that thing? Has he really felt that that was a work incumbent upon him?" And sometimes we have to say, "No, he probably has not got his people at it, and he can not get his people at it, because he doesn't try; he never has tried, really." The truth is, that the pastor who goes about his work with a true conception of what that work really is, with a disposition to do it, and who is not anxious about how it is going to turn out with himself, but simply how it is going to honor his Master, can accomplish great things, in the name of the Master. He can do things which, at first, he may have thought he could not do, and he can mold his people, he can control them, he can bring them up to the service to which they are called, slowly it may be, but surely, if he perseveres.

If it is said that, in a large Church, it is impossible for the pastor to be everywhere and attend to every thing, we readily grant it; but we as readily declare the opinion that the size of the Church ought to be limited to the pastoral capacity of him who undertakes the duties of the office; and when a Church gets so large that the pastor can not retain thorough familiarity with its work, then it is time that that Church were divided, and another man shared the responsibility.

And this is a point upon which it is proper for us to dwell. There are a great many very fine Churches into which large numbers of people are gathered, that are doing very little of the work for which Churches are appointed. To be sure, as compared with some smaller Churches, they are doing a great deal of work, they are contributing a great deal of money, there are a great many additions to their membership; but, when you take into consideration the number of people gathered within them, the number of people who ought to be doing something for Christ, you will find that those larger Churches are not always doing the best work; that, when the Church gets so that the pastor can not become thoroughly familiar with its membership, that he can not see the members in their homes; when, indeed, it is necessary to employ somebody else to do the visiting and the work outside of the pulpit, and little committee work—when it comes to that condition it is time the Church divided. The Lord Jesus has seen fit to operate in that way, and we find that the smaller Churches, on

the whole, are the best Churches for the development of the power and capacities of the individual members. We find that no people will work so well as the little band that goes out in the name of the Master, goes out as a colony, goes out as an independent institution, and forms the nucleus for another gathering. We find that when a small body of people, twenty, thirty, forty, or fifty, go out in that Name and set up, as we may say, housekeeping, then it is that they learn to work with organization. We find that Church-members from the beginning know something about the foundation-stones. They were there when the sub-cellar was put in. They were there when the foundations were laid. They are the men who are efficient and capable as the Church grows. It is because they have come directly in contact with the work. How well you who are connected with the larger Churches know that a great many of the people who gather there have no thought that they have any thing else to do but simply to come and attend the services. Or, when it comes to the contribution of money, they think over the size of the Church, and they think of what proportion belongs to them as a part of that large congregation, and they reckon their ability accordingly. They have no conception of what they might do; and simply because they have not been there from its foundation personally. And we, therefore, feel that many of our Churches are too large; too large.

Some of our houses of worship are too large. It is one of the mistakes that our congregations are making, one of the discouraging things, and we ought to talk against it. We want smaller houses and more of them. We want them located more advantageously and scattered more widely. We want them to be where the people are, and we want men who can go to those people personally and influence them by personal contact; and then we want that which comes in the anxiety to gather. Now, we do not think that, by any means, the highest motive for work is, that we may make our own Church grow, that we may increase the membership of our individual Church; that is not the highest motive, by any means. It is not a good motive. You must have a better one. Those are, on the whole, most successful who work most earnestly, and while we do not commend the desire to simply "fill up our church," we think it well that there be at least this motive for work. We ought to see to it that those who are thus brought in are united to Christ, and not simply to the Church. And, after all, I think that one thing which we ought to get before our minds somewhat prominently, and hold there, is that it is a good thing to reduce the membership of Churches by planting colonies here and there. And when a Church in a city like Cincinnati—will my brethren excuse me who may have larger Churches? but my opinion is, brethren, that when a Church gets to have more than four or five hundred members, it is time to colonize. A Church with three hundred members can support a pastor in Cincinnati, or anywhere else in Ohio; and when a Church gets to have four hundred members it is time to colonize. Some of our Churches have five, or six, or seven hundred members. I was pastor of a Church that had seven hundred and fifty members, and I felt that thing all the time, and, some way or another, I was a little like the brother I mentioned, who "could not get it done;" but I did get it done, and they built mission chapels; I got workers in them, and I saw the effect of it. One of those chapels is the home of a Church, which is the result of the idea that there must be some

place for those people to work, and some place for them to go; and they did work, and they did go.

We do not forget that the Scriptures recognize officers whose special work it is to care for the finances of the organization, and it is evident that such offices are needed in the Church of to-day as much as in that of the first century. But, as it seems to me, those officers are independent neither of the Church as a body, nor of the pastor. They are subordinate officers, and their duties are usually best performed when they have regard to the will of both the pastor and the Church of which he is the proper head.

And now what shall we say of other officers? Of committees for the management of the benevolence, for the prosecution of mission work, of discipline, of the Sabbath-school, etc.? All these have to do with either the winning or the edification of the membership; and they have to do with the edification of the membership, possibly, as much as with the winning. We engage our members in the work of winning, because it is the work in which the Lord Jesus would have us engage; and we know, also, that we grow strong by the exercise of the faculties which God has given us; so we organize a Church, as my brother has said so admirably, that we may win men. The whole idea is to win men, and this very winning strengthens them; makes the Christian stronger and the Church stronger.

Then comes the Sabbath-school. Among all the agencies for promoting the objects contemplated by a Church, it is probable that the first place should be given to the SABBATH-SCHOOL. It is a most effective agency for both the winning and the edifying. Its first object is the winning. It brings, or should bring, its members into the closest contact with the Word of God. And, while we win the children to Christ, we, at the same time, as I have said, find that the effort is strengthening ourselves; that it is the great means of developing the power of the individual Christian; and whoever is not connected with the Sabbath-school is a great loser, and fails in a very important degree to do all the work he might for the Church of Christ. As an educator its influence is felt, not simply by the pupil in the class, but by the teacher before it.

THE MISSIONARY WORK of the local Church depends very much upon circumstances. It may be said that every fully equipped Church, especially in a large city, should be engaged in mission work. It is possible, however, for a Church to find work for its entire active membership within its own limits.

When it comes to *committee work*, the circumstances of each Church must decide how much of it and what may be safely taken out of the hands of the regularly appointed officers. The object most prominent should be to get the *greatest possible amount of work out of each member*, for his own good, as well as for the interest of the whole body.

But, finally, everything depends upon the spirituality of the membership. And the spirituality of the membership depends largely upon the pastor. The old saying, "Like people like priest," is true, and so is the converse, like priest like people.

It is a great work, that in which we as Christians are engaged, and while we study means and measures, we must remember that the personal, hand to hand, heart to heart work is the most effective.

Now, I am not going into any discussion of these things, which my brother has presented so well. I was delighted with what he said concerning this organization and these various methods of work, the sending out of two and two, this canvassing of districts, and thus drawing the attention of men to the house of God, and introducing them to the pastor, and this matter of hand-shaking, and all that, and I am not going over that ground, because it has been so much better presented than I can do it. But I feel, brethren, that, after all, notwithstanding what I have said concerning this here this morning, there is perhaps more in it than anything else that has been said. I was only able to be in here for a short time the other day, but I heard a few of the papers and addresses that were presented, and I was greatly delighted with them. I observed that the brother who was then speaking laid emphasis upon this thought: That men, by nature, do not love the gospel; men, by nature, are not the friends of Christ, and all the excuses they make are fallacious excuses. No man ever yet gave a valid reason for not being a Christian. No man ever yet gave a valid reason for not being a member of the Church of Christ. He can't do it, and there is no use talking. Each man will have his objection. O, the world is full of objections and of objectors. We must not listen to them. We must go on and preach this old Gospel that the Lord Jesus has given us, and hold up the cross of Christ before men. We must make it our constant aim to present Him, neither turning to the right nor the left. We must be careful in regard to the machinery we employ, that it be no greater than our engine can drive, and then we must see that we are working our machinery to the extent of its ability, that we are doing all that we can possibly do, and then we shall succeed.

I have very little sympathy with the excuses which men are making. I have very little sympathy with this cry about the conflict between capital and labor. These things are simply on the surface. The trouble is that men, at heart, are not the friends of God; that is where the trouble is; and they are making a great many excuses, and will continue to make excuses, and will continue to talk about something else than that they are lost sinners and in rebellion against God. I think nothing but the grace of God can bring them to himself. We have got to keep on "pegging away" as long as we live, and we have got to use more talent, and keep at it, and warn men and admonish men. They will have to understand that they are lost sinners, and that they can be saved only by the grace of God.

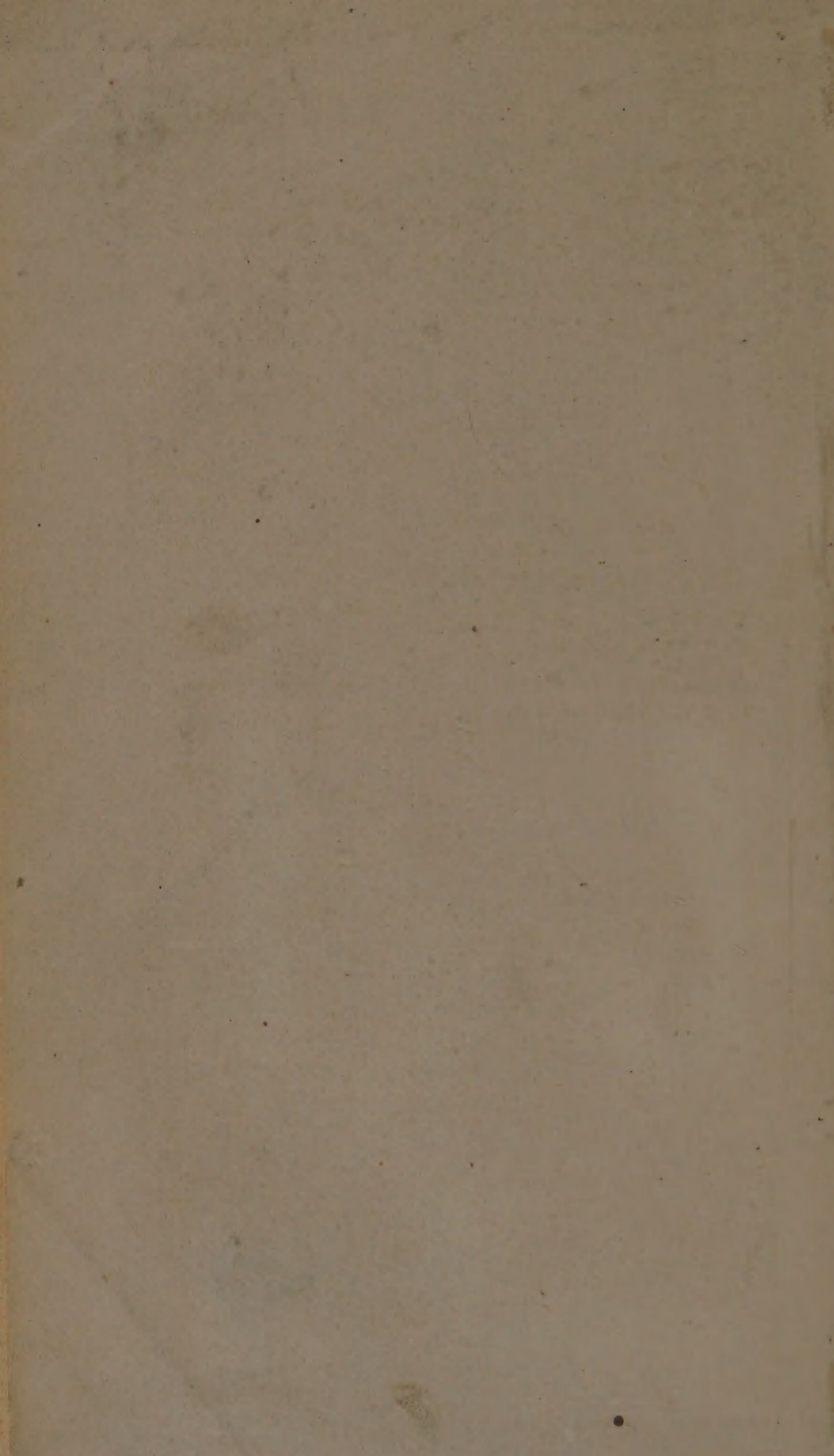
I trust that this Congress, which has been so successful, may exert an influence far and wide, that may be felt in the extremities of our land, and that the blessing of God may attend the labors which have been put forth by his servants here. [Applause.]

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